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APRIL 1938

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Foreword

The story of the Cover picture, so significant for an Easter number, is told on page 146. Hugh Hubbard is an American Board missionary in Paotingfu, North China. Dr. Chang Heng-Ch'iu is General Secretary of the Congregational Christian Council of North China. Rev. Warren Denison is Secretary of the Executive Committee of the General Convention of the Christian Church. Miss Fraser is Director of Religious Education for the Negro Churches of the South and an article by her about Negro youth appeared in this magazine last year. Mrs. Hawkes and her husband, now in this country, have been on the staff of Anatolia College in Thessaloniki, Greece; she has made a very fine contribution to the music of the college and of the community. Rev. and Mrs. McCall were missionaries in Japan of the United Christian Missionary Society 1908-1930, and since then of the American Board. In 1936 they went to Micronesia. (Note that names of contributors which are to be found in the Directory on the inside back cover of the magazine do not appear in this Who's Who.)

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Continuing the *American Missionary* and the
Missionary Herald

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CONTENTS

Cover. From copy of a mural by Ch'en Hsu of Peiping. See Editorial.

Editorial

In the Name of Christ, Help The War Sufferers in China . . 146

Articles

War and Missions in the Shanghai-Nanking Area: Statement by Representatives of Ten American Missions 148
Mediating in China. By Hugh Hubbard 149
Come Over and Help Us. By Chang Heng-Ch'iu 150
Better Babies in India. By Dorothy P. Cushing 151
Let Us Worship with Our Gifts. By Warren H. Denison . 154
The Economic Plebiscite and the Oxford Conference. By Alfred Schmalz 155
Encouraging Increase in Gifts to Missions. By Leonard M. Outerbridge 157
Annuity Fund Picture Spread 158
Retirement Fund for Lay Workers 160
Japanese Christians Greet Chinese 160
From Somewhere in China. By a Chinese Woman 161
Ellis Island Today: Picture Spread 162
Franklinton Calls. By Phoebe L. Fraser 164
The Youth of Today and Missions. By Paul R. Reynolds . . 165
Pilgrim Fellowship Pointers. By Harry T. Stock 166
What Women Are Asking. Part I. By Bertha McClintock . . 167
As Our Friends Write 168
An Unusual Devotional Service. By Jessie N. Hawkes . . . 171
Problems in Micronesia. By Clarence and Cora McCall . . 175
An Old, Old Story. By a Western Home Missionary 176
Boys and Girls of America: Going to School on Chickens . . 177

Secretarial Sidelight: Miss Emma Keith. By John R. Scotford . 164

Personnel of the Boards 179

Camera News. By Dorothy P. Cushing 182

Book Chat 185

In Memoriam 187

Chronicle 191

In the Name of Christ, Help

"THE descriptions you read of the Spanish pirate and his sacking of cities is tame compared to what these people have suffered.

"Thousands of women . . . murdered; children bayoneted for crying because a parent is robbed, murdered or raped. . . . Houses everywhere look as if a tornado had swept through them. . . . The whole story can never be told. . . .

"We are facing a winter of starvation and suffering. . . . We are striving to get food and supplies to them, for sale to those who can buy and without cost to the others. At best it is a poor ration."

•

Thus one reports who was there and we have confidence in his word.* Another reliable American adds:

"As we sped on toward the front the desolation of war became more apparent. Many of the stations were completely wrecked, and the villages were almost empty of inhabitants. Crops were rotting in the fields, unharvested. The whole countryside was lifeless. Apparently nine-tenths of the population had fled before the invaders. Here and there we passed death's harvest on the battlefield, black swollen corpses lying where they had fallen."

And still another eyewitness writes:

"Harassed by acute fear; staggered by heavy burdens and at great expense, indescribable scenes of misery and discomfort followed.

"Separation of families; lost children; pitifully helpless sick and aged; child-births by the way; women struggling with little children over blasted railway tracks and bridges, crowded boat-trains bombed in the canals; repeated scattering from buses and trains to the fields, as overhead the dreaded zoom of airplanes threatened the strafing of highways; repeated hours of fear and discomfort in precarious dugout shelters, following the shrill alarm of impending attack—such was the introduction to long weeks and now months of life as a war refugee —the tale of the noncombatant in our modern war."

"During two weeks of constant travel in my car," writes another, "I saw thousands of refugees, many with all their possessions carried on the two ends of one pole resting on the shoulder of father, son or widowed mother. Many of them had food enough only for a few days and then must either freeze or starve to death."

•

And what is reported from this section is true of many others:

"All classes of people are being caught economically. Our refugee camps have been pitiful, and we're now trying to scrape together clothing for as many as possible of the people—and are urging them to return to their farms. Life outside the city, however, is none too safe, with wandering bands of robbers, ronins (Japanese adventurers), pao-an-tui (gendarmes), etc., and conquering soldiers who have made themselves free in the villages.

"Children, whose parents have become so destitute that they cannot even take care of themselves, are virtually thrown into the streets with the apparent hope that they will be picked up and cared for by philanthropists."

•

And now let us turn for a moment to the picture on our cover. It is a Chinese version of Christ in Gethsemane. The Savior at prayer is painted as a Chinese; His disciples asleep are Chinese; and the angel who offers the Cup is also Chinese.

The original—a mural in a Catholic church in Peking—was painted by a Chinese of repute, Ch'en Hsü, who as a result of his preparatory studies became a Christian.

We received a photograph of the painting two years ago—sent by a North China missionary. Since then it has been on exhibition in color

*We have reason to believe that what we quote is thoroughly reliable, and we trust also that it will not intensify the prejudice of the reader against the Japanese people not responsible for the war. Our objective is Relief, not condemnation.

The War Sufferers of China

in America and is doubtless familiar to most of our readers.

And like picture like fact. In the face of Christ as He suffers in the Garden we see China! For as any people suffer so He suffers.

Yes, in the untold misery of the victims of war we find the Savior. He is there amidst the mangled bodies of the slain; among the maimed, the homeless and the hungry; beside the cots in the hospitals; with the fleeing thousands crowding the roads and fields; within the homes beyond doomed for destruction by the oncoming armies; yes, and there with the Japanese boys who are dying on Chinese soil for their Emperor.

And we cannot help believing that in a very real sense Christ is being crucified afresh because of man's sin and because of the pain produced by man's sin. It must be indeed a bitter cup to drink.

And we are there in Gethsemane with Him. Are we asleep, not realizing the terrible need of the hour? Or are we awake and doing the Christlike thing for the sufferers in China?

•

In the spirit of the Savior the missionaries and their Chinese Christian associates are busy in relief—as much so as energy and funds permit. They tell us that:

Special refuges have been established for the aged who have been bereaved of kin or hopelessly separated in the mass migration. There are homes for deserted and lost children, orphanages and nurseries for wartime babies who have been deserted.

Camps have been formed of women and children whose menfolk are struggling amid the ruins of a home or have been impressed for wartime work behind the lines; camps also for defectives and those maimed by war.

Other camps have taken only men suddenly thrown from their own occupations of farm or boat into the great city, and some receive only women, the natural prey of every exploiter.

For the most part these refugee concentration centers care for scores and hundreds of family groups of a common district and outlook. Here the long days must be spent in guarding the pitiful possessions, keeping the children pathetically quiet in the little allotted space, retelling the story of loss, hunger, sickness and the wild rumors of unfolding destruction through their native land.

In the better camps daily classes for school-age children and mass education programs for adults are conducted by relays of students from the schools; in a few where it has been possible to hold religious services the keen response and renewed confidence have been an added stimulus to serve and save these fine people.

The National Christian Council of China has organized several "Flying Squads" to survey towns and villages, noting civilian distress and endeavoring to give help, bringing in those needing hospitalization, securing food, and like errands.

HOW CAN WE HELP?

As we announced last month, the American Red Cross has consented to be the special agent of the Christians of America in forwarding relief funds to China, and it pledges that every dollar will be spent without deducting for operating expenses.

We can rest assured, too, that this national agency of ours will see to it that its forces and funds find worthy objects of relief in persuance of the purpose of the Red Cross to expend the funds "through reliable and effective agencies which already exist in China under the supervision of the American Advisory Committee, composed of outstanding Americans residing in China who have been appointed by the American Ambassador."

Let us give proof of the reality and depth of our sympathy for these countless multitudes of war sufferers by sending gifts marked "For China Relief" to our local Red Cross branch offices or to the Washington national headquarters of the society. And let us do it at once.

War and Missions in The Shanghai-Nanking Area

A Statement by Representatives of Ten American Missions

THE recent hostilities and occupation by the Japanese armed forces have greatly affected mission work in the Lower Yangtze Valley in the triangular area roughly inclusive of the cities of Shanghai, Hangchow and Nanking. The objective of this statement is to give information to our respective churches in regard to the present state of mission work and the general conditions in this specific area. It is written January 25, 1938.

DURING THE HOSTILITIES

1. Mission Activities.

Air raids were the first war experience of most cities and towns in the Lower Yangtze Valley. These raids were chiefly directed against air fields, railroads and military points but many civilians lost their lives. The machine-gunning of main streets of certain towns by airplanes was particularly abhorrent. Extensive damage was done to some mission property by these raids. They also terrorized the population, causing thousands to leave cities for the countryside. Threats of land fighting drove still more away and in some cities not more than one quarter or one fifth of the normal population remained.

Much mission work was thereby curtailed. Churches remained open as long as they could, with reduced congregations. Few educational institutions opened except in the International Settlement or French Concession in Shanghai. Hospitals were busy with civilian sick and wounded soldiers. Much attention was given to the caring for refugees, of whom there were tens of thousands, making their way into the interior. Their plight was pitiable. They escaped with what they could carry, and needed shelter, food, clothes and medical attention. In Shanghai all joined to help in the caring for these unfortunates and in the interior cities organizations were formed in which the Christian churches, hospitals and schools all played a big part.

•

As the battle line passed from Shanghai inland, many foreign workers were active in trying to arrange for "Safety Zones" where the people might retire until the fighting had passed. Such zones out side of Shanghai were not officially recognized by both Chinese and Japanese, but they were partially respected by both sides and undoubtedly helped to preserve the lives of many.

2. The Retreating Chinese Soldiers.

In their hasty retreat the Chinese soldiers set fire to a large section of Shanghai and to the riverfront section of Nanking. Mission property did not suffer at Nanking but undoubtedly some mission buildings in Shanghai were destroyed by these fires. Mission property was often entered and clothes and bedding taken, but most buildings were untouched and were in normal condition when the Japanese arrived.

3. Occupation by the Japanese.

In the Lower Yangtze Valley the Japanese soldiers upon entering a city made little or no distinction between Chinese and foreign property. They entered and used and looted anything they wished. In the majority of cases the American flag was no protection. Soldiers are still quartered in mission property in Shanghai and Soochow, and probably in other places to which we are not permitted to have access. Americans have seen with their own eyes the uniformed soldiers of the Japanese army looting property from their buildings at Shanghai, Soochow, Hangchow and Nanking.

The slaughter of unarmed Chinese men who were suspected of having been soldiers was appalling. At Nanking a group of innocent Christians was led off with a host of suspects and never returned.

•

There was widespread raping of women in the occupied areas, Japanese soldiers breaking into houses, refugee centers and mission property and making off with many helpless girls and women. Cases of raping took place on mission property. Girls as young as eleven and twelve suffered this outrage, as well as women over fifty and the mothers of large families. Incontrovertible evidence from American citizens establishes this beyond question.

A wanton destruction of property has taken place during Japanese occupancy of mission buildings. The contents of schools, churches, hospitals and mission residences have been generally looted. In some cases church buildings were respected.

4. The Situation in January, 1938.

Those missionaries who were able to remain at their posts helped care for the civilian population, the sick,

the homeless refugees, the hungry, the wounded, a mass of terror stricken men, women and children, many of whom they had served for years past. These missionaries, men and women, have witnessed untold horrors and experienced insult after insult in their humanitarian work. Their chief tasks seem to have been (1) to police "Safety Zones" and try to keep the Japanese soldiers away from helpless civilians, especially the women. At great personal risk and unarmed they have not hesitated to place themselves between armed soldiers and civilians, and thus to preserve the lives and honor of many. They were frequently threatened with death. (2) Another work was the supplying of food and shelter. In this work they were helped very little, if any, by the army. Most evidence goes to show that they were hindered and to this day it has been almost impossible to get fresh supplies of grain and food to them.

The majority of foreign mission workers from the Lower Yangtze Valley are still in Shanghai watching developments, aghast at the horrible tales from the interior, helpless to return to their posts to minister to the suffering noncombatants, but besieging the Japanese consular and military authorities with requests for a return to their work. The most that has been granted has been a visit or two to stations near Shanghai. Normal missionary work in the occupied areas is at a complete standstill.

COMMENTS

1. **The Urgent Need of Peaceful Means for Settling International Disputes.**

The awful consequences of unrestrained modern warfare have been made abundantly clear. Civilians have been the chief sufferers. Destruction of life and property has been appalling. The injustices and outrages against helpless people, especially girls and women, have been unspeakable.

The war seems to prove that international treaties looking towards peace are of little value, but this apparent failure reveals the magnitude of the problem. The cause of righteousness and good-will in the world lies ultimately not in the hands of statesmen and the treaties they negotiate, but in the intelligent and determined faith of Christians.

2. **The Urgent Need of the Christian Gospel.**

Godlessness and lack of reverence for human life are the root causes of all this chaos. The primacy of God and His eternal Kingdom of Truth and Right must be accepted by all nations, East and West. Apart from Him there is no unity, and apart from His Law there is no accepted standard. The Christian Church, as the international fellowship of all races and peoples, must be true to this great task.

Mediating in China

By Hugh Hubbard

It becomes clearer and clearer that the missionary is in a position of such responsibility and leadership as has not been his for decades. This is partly because of his neutral position and the confidence which he commands in more or less degree from both parties in this Oriental war, making him the sole mediator between them.

The great exodus of trained and high class Chinese, and the risks of leadership to those remaining, mean that the missionary must play the pivotal part everywhere and take again the positions for many years ably filled by Chinese. Meanwhile the need is greater than ever.

I have been spending all the time I could in visiting friends in these villages near by, trying to show sympathy and friendship even when nothing else can be done. Most important of all we feel it to be that they shall not lose hope and turn to bitterness and hatred, but that the vision of the Kingdom of Brotherly Men shall gleam even brighter against the darkness caused by wholesale murder and rapine.

At any rate, great need has opened up great opportunities for service and there are evidences that the horrors of war are turning many toward the Gospel of Peace and that destruction of life and property without will lead them to the building up of the indestructible Kingdom that is within.

Reconstruction of the heart has not been destroyed and will go on. I take off my hat to many of these friends for the way in which they are able to smile in the face of misfortune, pick up the pieces and face a future of desperate struggle to keep alive.

•

Together we will march, reaching out always for that unseen Companion to guide the way and to give inner peace, strength and most of all these days, a spirit of forgiveness, "with malice towards none, with charity for all."

Come Over and Help Us

By Chang Heng-Ch'iu*

In the midst of the North China Upheaval, more than ever we are realizing the importance of western workers.

Wherever there have been westerners to take charge, in a very short time there has sprung up splendid relief work; and the damage from foreign elements has been inconsiderable.

Also the carrying of responsibility by Chinese workers in their posts has been a sure result.

Paoting, because of the heroism (not recking life or death) of Elmer Galt, had from the start a relief work for some thousands of destitute refugees.

To be able to sow seed daily upon the grateful heartfields of some thousands of people—why, this is an eventuality never seen before in the history of Paoting, and an opportunity which would be hard to find again in a thousand years.

But whether such an opportunity can actually be used depends entirely upon whether we can avail ourselves of persons: if we let any of the Paoting westerners flit away, then the impossibilities of continuance (of such good conditions) can positively be predicted.

Before the Upheaval was the time for westerners to work in the rear, backing up the Chinese workers; after the Upheaval is the time for westerners to take the lead, in front of the Chinese.

Now when the Japanese Army has overflowed the whole area of our North China Kung Li Hui, the more important seems the special function which our western workers have, and the more do we realize their fewness. These general conditions we expect will not change.

•

So in the subjugated colony regions, enterprises which Chinese cannot initiate and carry on, westerners still may carry on. This is what makes the urgency of having western workers far greater than at any time in the past.

The scarcity of western workers indeed is not merely a condition holding in relation to the temporary situation and function described above. It is a scarcity which early came upon our North China work.

In it the difficulty we feel most keenly is the fewness of western doctors; in time of warfare, the most urgently needed of all.

Wherever because of lack of personnel we are unable to open up our work, immediately there comes the problem of the Japanese military wanting to borrow our equipment and do their medical work.

So, no matter what the obstacles, we have to strain to the uttermost and start up our work, so as to block invasion and usurpation by the external power.

In addition to this there is the reinforming of our slowly aging missionaries with fresh young recruits—we hope the American Board will early send the young workers out, so that they can early take their place and succeed to responsibility.

In the North China Upheaval all were thinking that mission work would be overwhelmed and stopped.

Who would have thought that we should have a revival of mission work?

The more of such opportunities we see the more we feel their importance. When the common people, conquered, have in their minds and hearts no comfort and no hope at all, this is truly a time when they *may* turn unto God. This again may be for North China the "fortune within misfortune."

*A rough translation of a letter dated Dec. 6, 1937, to Dr. Fairfield from the General Secretary of the Congregational Christian Council of North China.

World-wide Missionary Broadcast

A second broadcast to our missionaries in America and throughout the world will go on the air from Pittsburgh on Sunday night, May 22, from 11:15 to midnight from station KDKA (short wave W8XYK). This will be in connection with the annual session of the Pennsylvania Conference with the German United Evangelical Church of Birmingham, Pittsburgh. In addition to a musical program there will be greetings from Ruth Seabury and Leonard Outerbridge and the reading of messages to missionaries throughout the world. Those who wish to send greetings to friends in this way should mail their letters to Mrs. C. A. Voss, 620 Smithfield Street, Pittsburgh, several days before the broadcast.

The first broadcast from Pittsburgh to our missionaries was conducted by Carl August Voss, pastor of the Smithfield Church, on January 30. An excellent response was registered from throughout our country but unfortunately the missionaries in other lands were not widely informed of the event.

Better Babies in India

By Dorothy P. Cushing

Dr. Roberts with tiny children in Birds' Nest. Over the lintel of her hospital are, in Tamil, the Master's words: "Pray that ye may be healed ... Come unto me and I will give you rest"

BABIES — Babies — Bigger and Better Brown Babies!

That is the invisible slogan written on the hearts of the doctors and nurses of a Christian hospital in South India.

"The hand that rocks the cradle rules the world," is as true in India as in Indiana—although they may interpret it a bit differently in Madura.

Madura, a city of some 200,000 (about the size of Worcester, Mass.), has numerous temples. One, which draws to its shrine scores of Indian women, has to do with mothers and children. Those who worship and sacrifice there are women who desire children, mothers who live in constant terror lest evil befall their babies and go to propitiate some god or gods who then may protect these precious offspring.

WHO SAID "THE BAWL ROOM"?

But Madura has another temple with a shrine. And the shrine is not always peaceful or quiet. Anyone knows that the yelling of 25 or 30 babies at the same time is not conducive to calmness. This is the maternity block of the American Hospital for Women and Children in Madura, of which Dr. I. Mary Roberts, who sailed back February 26 to India after furlough, is the head.

"By far the most strenuous and responsible work of the whole hospital is in this maternity block," says Dr. Roberts, "and it is entirely in the hands of Dr. Grace Kennett who has been with us for 15 years."

The cases which Dr. Kennett, highly trained Indian doctor, has to handle are sometimes horrible beyond description for mothers often are brought in after an ignorant midwife and relatives have done their worst.

THE BIG BAD WOLF IS TRIPLETS

There are three special dangers against which India's babies need protection — mosquitoes, midwives and grandmothers! So the hospital keeps the babies in little cribs each surrounded by wire netting.

"Mouse traps," said someone facetiously. But the screening keeps out the malaria-bearing mosquitoes and the superstitious, old-timer grandmother. If a baby has reached this crib he has gone beyond the peril of the midwife.

INDIA'S MATERNITY PROBLEMS DIFFICULT

"The maternity problems of India present more difficulties than perhaps in any other part of the world," says Dr. Roberts. There is, first of all, the custom of early marriage. While we cannot accept some of the absurd statements made about child marriage in books on this subject, I always feel that there is no need to exaggerate the situation."

One of the hopeful signs in India today is the way in which intelligent Indian women themselves are pushing into public leadership and working on the problem of child marriage and other attendant evils.

WHAT TO DO BEFORE THE DOCTOR COMES

But the midwife in India—who handles 99 per cent of the maternity cases—is still a grave menace. Hers is a hereditary job. She is wise in the ways of midwifery, most of them dangerous and often fatal to her patient.

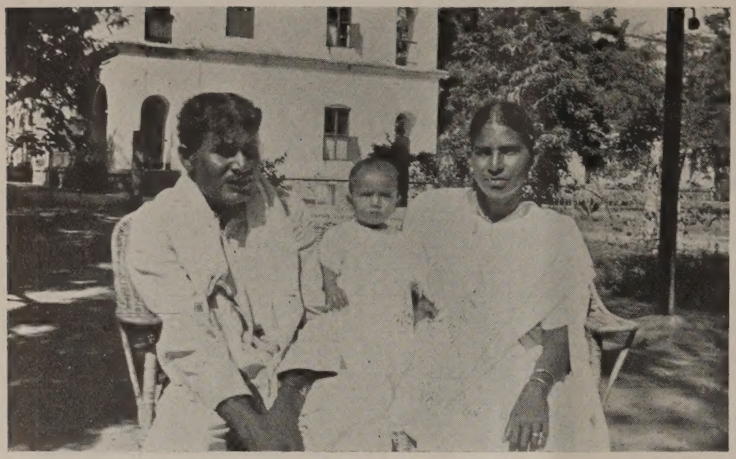
"If we could only teach them to *let the patient alone*," cried the modern doctors and nurses. It is a long, hard pull to train these women, even those who can be persuaded to come to classes.

"I have seen these women, after instruction in the right way, wash their hands in preparation for a case by rubbing them on the mud floor!

" 'Hadn't you better wash your hands before you take the case?' said a student to a midwife.

" 'Oh, that is all right, I washed them before I left home,' the woman replied."

Before we utterly condemn in horror, however, let those who have



The proud father and mother of Susie, whom they adopted

seen that startling yet absorbing film, *The Life of Louis Pasteur,* remember his struggle to get a physician of high standing in France to wash and sterilize his instruments before a case of child birth was handled—and that barely 80 years ago.

We have dispensed with the mosquito—everyone knows what flies and mosquitoes can do in carrying germs. We have touched, barely hinted at, the heart-breaking dangers of the ignorant midwife, but what about the grandmother menace?

Well, it is easy to understand. Grandmother is from the old school—she is superstitious. She is superstitious to the *nth* degree. She cannot understand these new fangled notions. Her grandson is the apple of her eye.

"You'll kill the child. That's what you'll do. A baby needs good nourishing food, plenty of rice and curry. The very idea of starving the infant!"

"Must you kiss me? Hey, look out, here comes Dr. Roberts"

KILLING WITH KINDNESS

So, as in all the hospitals of the Orient—and probably in many other parts of the world—the doctors at the American Hospital for Women and Children have to contend not only with the patient's own ideas but those of all the other relatives along with Grandma.

While a Tamil woman, cheerful and friendly by nature, may say with gratitude, "You are next to God; you have saved my life," she nevertheless may be very indignant when the doctor writes on her diet sheet, "Nothing but liquids for a week!"

"Doesn't the doctor know," she fumes, "that when people are ill they need plenty of good food?"

So when the nurses are out of the way, some appetizing curry is produced by a relative and the diet follows on quite different lines, with dire and often disastrous results.

Which only goes to prove, it would seem, that we are all very much alike!

Wrinkled and shaky but still energetic, an old Indian gentleman was elated at the birth of a grandson in the hospital. He asked for Dr. Roberts' photograph. When it was given to him by one of his servants he berated the man for placing the picture on the floor, since Grandpa was asleep, totally disregarding the fact that there was neither table nor chair on which to put it.

"She gave it to me in kindness—it was bad for you to put it on the floor," he expostulated—and then he gave money sufficient to build a new nurses' home!

"COME UNTO ME..."

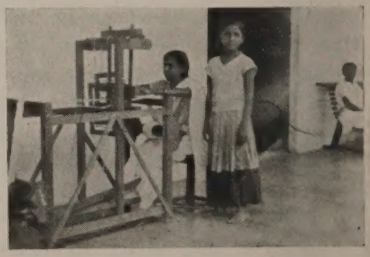
Patients go away cured in body and refreshed in soul for they have friendly conversations with Christian Indian women trained to talk with them if they so desire. They go away with little Bible stories and leaflets telling in simple terms about matters of child hygiene and care. Many cannot read but most of them have a husband, brother, son or some other relative who can read.

TODAY'S GREAT NEED

Today the medical associations in India feel that the emphasis in health work should lie along the lines of training more and better nurses, that is, bringing the nursing profession up to the standards of the doctor's.

The desperate need, as Dr. Roberts sees it, is for more village work through the establishment of clinics where trained Indian nurses and doctors would be in charge.

Badly needed also is a trained health worker to go out among the villages and follow up the babies about whom we have been talking,



The Birds' Nest wove her a beautiful blue sari on a larger loom than this

Dr. Grace Kennett, Indian associate. The Dispensary treatments of the hospital numbered 67,200 last year

after they return home, thus helping them *keep* well.

The hospital would like to run a pre-natal clinic with a nurse in charge. In fact, the hospital badly needs another Western nurse.

"CALL THE DOCTOR"

To Americans who, when ill, need only to take down their telephone and call the doctor or be rushed swiftly by ambulance to a nearby hospital, it is difficult to grasp the significance of the fact that 90 per cent of India's population are villagers with no medical care except for the very few who are near enough to reach a city hospital. The rest are in the hands of the village quack.

To be sure, some scrape up enough annas to take a bus to Madura, some walk, some drive bullocks—but the majority simply suffer without relief. In Dr. Roberts' opinion, therefore, the work in the city should not be expanded but the crying need of the villagers met through extension service and clinics.

"I remember one patient who came without funds—how she ever reached the hospital I do not know—and later when we needed blood transfusions one relative, also desperately poor, walked 35 miles from Madura to the village and 35 miles back again with three other relatives who came on the chance of being needed as blood donors," recalls Dr. Roberts.

DOOMED TO DIE

Another great need at the American Hospital for Women and Children is for radium to treat the many cases of cancer, often in advanced stages, that come in. It is 300 miles to the nearest supply of radium and so far as the poverty-stricken villagers are concerned it might as well be 3,000 miles away.

"You can't imagine how hard it is to have to tell these people that there is no help for them at the hospital," says Dr. Roberts. "They see friends come, receive treatment, undergo operations, and return home well people. Why then, do we say to *them*—'We can do nothing for you.' It is difficult for them to understand."

So the man or woman who has come a long distance in a bumpy cart behind plodding bullocks, covering perhaps two miles an hour, or, if able, walking 35 or 40 miles, turns sadly away and goes back to the village—to die.

Olive Nelson, nurse. The in-patients numbered 3,881 last year

We were happy to learn prior to Dr. Roberts' sailing that she was able to secure a little radium in America from funds in India.

THE LADY DOCTOR HERSELF

This Dr. Roberts is a most inter-

"enjoys an enviable reputation as a baby center." The babies come two a day—on an average

esting and charming lady as well as a fine doctor. Her people in India love her from the tiny children in the Birds' Nest, the home for orphans conducted by the Mission, to the patients in the hospital and the girls in Capron Hall School.

When she left for furlough last year she was garlanded with flowers and feted. The girls in the Birds' Nest wove her a lovely blue sari on their own loom.

Dr. Roberts possesses a sense of humor. She doesn't mind telling a good one on herself. One of the best has to do with an important Municipal Indian Councillor to whom she presented a request with great eloquence. The gentleman in question listened with rapt attention—his gaze seemed riveted on her face. The doctor, therefore, warmed to her task. Suddenly the official turned to Dr. Grace Kennett, Dr. Roberts' Indian colleague, who accompanied her.

"What is that line which the Ammal has across her forehead?"

"That is the net she wears on her hair," explained Dr. Kennett, struggling to repress a smile.

Indian nurses at graduation

"Oh," replied the official in disappointment, "I thought it was a line of stitches! I have heard that ladies in the West generally have their faces lifted when they are getting older!"

A NEW TEMPLE

A Hindu lady visited Dr. Roberts and went through the hospital, the Birds' Nest and the other institutions of the mission. Then she turned to the doctor.

"*That,*" pointing toward Meenakshi Temple, is the *old* temple. This, which you are building with the Birds and the nurses, is the *new* temple, the temple of the future."

The story of Dr. Roberts and the American Hospital for Women and Children in Madura can be duplicated in many other lands where the American Board is at work. It would be the wish of Dr. Roberts that she might in some way speak for the Christian missionaries of healing in all lands as well as in India.

"When I think of the babies born in most American homes and the opportunities they have for development, for an education, for character training, health, and all the things American parents can offer their children, and then when I think of our babies in India, I feel the emptiness and the poverty of life that reaches out before them," she says. "I am humble and grateful then for the share we have in the work out here, so pitifully small compared with what *we might* be doing if people only knew, and *cared more*."

Let Us Worship With Our Gifts

By Warren H. Denison

OUR Commission on Christian Stewardship gives a real challenge to ministers, laymen and to our young people when it recommends in its emphasis for 1938 that they establish the practice of setting aside a definite and well-considered share of their income for Christian work, beginning with the tenth at least, and that that should be a first charge, not giving to the Lord something when we have finished with everything else. It is a great day in one's spiritual life when he recognizes that he is a steward and thus acknowledges it by giving a definite and growing share of his income, first, and as worship.

Our Commission has been studying the financial processes used in many churches and earnestly asks the churches to review their financial methods and plans and if they find they are using those processes that may be called "money-raising" processes, that they lift them to a stewardship basis where they may greatly enhance the spiritual life of the givers as well as provide budgets. A new joy, morale and power come into churches that use stewardship processes that lift their methods into the realm of worship.

Our Commission is also exceedingly anxious about the money atmosphere in our homes as well as in our churches, that atmosphere which our children breathe about getting, using, sharing, spending each day of their lives. The lure for easy money in homes and churches is very fascinating. Gambling, lotteries, methods doubtful, even pagan, substitutes for giving as worship are all too common. For this reason the commission asks us all to study and face the whole range of our individual giving, so that our homes and churches may realize the danger in get-something-for-nothing schemes. "Upon the first day of the week (worship) let each one of you (each man, each woman, each boy, each girl) lay by him in store (deliberately, thoughtfully, intelligently), as he may prosper (faithfully, responsibly, carefully), that no collections be made when I come (no deficits, retrenchments, worry).

The Economic Plebiscite and the Oxford Conference

By Alfred Schmalz

Our Economic Plebiscite, to be taken in the fall, may be the most significant and constructive method of bringing home to our churches the findings of the Oxford Conference. When the plebiscite was voted, in 1936, probably no one considered the fact of its relevance to Oxford. And yet the two undertakings gear in neatly. Our plebiscite can be—in fact, should be—used to carry Oxford deep into the consciousness and life of our churches.

No more important document came out of the conference than that on *The Church and the Economic Order*. As we examine the "ruling principles which guided the Section in preparing the report and which pervade the logic of the argument," we shall at once see the relevance of our Economic Plebiscite to the task of informing our churches about Oxford.

The report does not accommodate itself entirely to the American scene. It does not go as far into specifics as many socially minded members of our churches would like to see it go. At the same time, it probably goes farther than a number of our church members have heretofore felt they ought to go, on the basis of their understanding of the gospel. "A report of this kind," the writers advise us, "must serve a different purpose from pronouncements of national church bodies made in the face of national problems. It belongs, rather, to the level of fundamental assumptions and convictions. It belongs to the process of the development of a Christian social doctrine on the basis of which judgment on particular issues must be based." This report, therefore, does not lay out a social action program, but states the fundamental and elementary convictions out of which such a program must grow. For this reason it has special and immediate significance. It will help us all in persuading any sceptical or reluctant members in our churches that there is a plain and simple religious base on which the super-structure of social action rests.

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These are the "ruling principles" of the report:

First, the relevance of Christian faith to the problems of economic life. "Christian faith must express itself in the corporate life," say Oldham and Visser 't Hooft in their recent book *The Church and Its Function in Society*. "There is no other sphere in which it can express itself." Increasingly this judgment of the theologian has become a simple conviction of minister and layman. We know now that it is impossible to confine the world-shattering gospel of Jesus within the walls of the church. Ours is the responsibility to transform the world. Where human personality is warped or its growth frustrated, where poverty and destitution exist, where unemployment and economic insecurity lay their heavy hand on men's hopes, there the church must bring the healing of religion. Today many of our most perplexing problems lie in the field of economic life. If Christianity is to be made effective in our world, that is, if the Kingdom of God is to be established, churchmen must energetically endeavor to solve the problems which the economic order presents.

Second, the independence of Christian faith of every specific program for economic change. As Halford E. Luccock says in his illuminating volume *Christian Faith and Economic Change*, "Christianity will not condense into any definite economic system . . . no economic rearrangement can be considered the goal of Christianity or its necessary expression." But then he goes on to say, "Christianity must be ready to accept any economic rearrangement found on the basis of the most realistic analysis possible to promise the securest foundation for justice, brotherhood, and opportunity for humanity. Such rearrangement is something to be taken in its stride as an incidental on its way to the Kingdom of God on earth. A Christianity which balks either from fear or inertia at a real transfer of power, one which ties itself to any *status quo*, has betrayed itself." Christianity is not to be equated with any specific program of economic change, for it will always be the basis for criticizing even the change achieved. At the same time Christianity pushes us toward economic change in order that the Kingdom of God may be established upon earth. Since there are technical as well as religious and ethical questions involved in economic change, churchmen should be wary about insisting that their particular solution of the technical problem is the only or even the Christian solution. At the same time, we must push hard for the solutions which we believe are in line with the demands of the gospel. Here we walk a difficult path. But difficulty is nothing new to followers of Jesus.

Third, the Church should function in economic life not primarily through the action of official agencies of the Church, and not primarily through the clergy but through its lay members who are engaged in industry and commerce and who as citizens must make political decisions which affect the economic order. The emphasis here is on the word "primarily." We do have to establish agencies like the Council for Social Action for a stronger attack upon the problems of the secular order. We do have to depend upon our clergy for guidance and active help in the solution of our social problems. Yet the Oxford Conference is correct in its insistence that the primary responsibility lies with the laymen. It is they who make the decisions which help to formulate the kind of economic order which we shall have. It is they, also, who are caught in the somewhat uncontrolled and often uncontrollable social forces whose effect on human welfare is so grievously brutal. For the church to make itself effective in transforming the world, it must depend on the consecration and informed good-will of its thousands of laymen in business and industrial life. The Oxford report declares, "The Church as a worshipping community which includes all classes (though not in the proportion which makes it fully representative of all classes) and as the source of Christian teaching and inspiration has a great task to which its leaders have hardly begun to apply themselves in bringing the economic and political choices of its members under the judgment of their faith as Christians."

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Fourth, if the Church is to fulfil this task it must develop a wide range of teaching which runs beyond more general principles and a general call to a new life in Christ but which stops short of prescribing particular solutions of economic problems. Immediately one recognizes what a difficult task the conference has set before the churches in this recommendation. We must, we are told, go beyond the mere stating of general principles—such as the need for justice and love in human affairs—but we must stop short of a prescription for our social ills. It is difficult to see how one can make the gospel specific and concrete in practical terms, without at the same time suggesting certain items to be considered as proper solutions of economic problems. And yet in essence the conference states a principle which should always guide our work in social action. We must avoid dogmatism and authoritarianism. We must not insist that our way of solving the economic issues of the day is alone Christian. This is the approach being made by the Council for Social Action in its conducting of the Economic Plebiscite. During the winter several hundred church groups coöperated with the Council in the task of framing the questions to be put on the ballot in the fall, and read the handbook which soon will make its appearance and which will be the basis for church study of the issues. Every effort is being made to avoid dogmatism. This is the mood in which we hope the plebiscite will be conducted in all our churches.

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Fifth, the Church must put its own house in order. The Oxford conference immediately recognized that a large share of responsibility for the failures of society rests with the churches themselves. We have still to put our own house in order. We ourselves live on a sub-Christian level. If the church seeks to cleanse society, let it also and first cleanse itself. Social action begins with repentance and contrition.

Oxford hands us no easy task. In the words of Oldham and Visser 't Hooft: "In a time when the foundations of the world are moved and men are peering anxiously into the future and asking themselves what direction they should take, the voice of the church must be clear, definite and challenging if it is to receive serious attention. This does not mean that the church should identify itself with a particular fashionable or unfashionable political program or with any set of ideas derived from sources other than its own understanding of the truth by which it lives. A true word of prophecy must mean a response to God's call springing out of reflection on the Word committed to the church. But if it is given to the church to speak a prophetic word it will of necessity be a disturbing word, one that will challenge and offend existing ideas, prejudices and interest. We must not delude ourselves. It is not possible to have it both ways. In a world in which millions of men are prepared to fight and to die for their faith the church may count for very little, or, by God's grace, it may count for much—but only at a large cost. It may be God's purpose that the church regain a moral and spiritual leadership which it has largely lost. But if this is to come about the price must be paid in full. If we are not ready to pay it, we may as well resign ourselves to impotence, for then men will judge rightly that the Christian faith is not a live alternative in the sphere of action."

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It is perhaps not too much to say that by our participation in this Economic Plebiscite we shall demonstrate the seriousness with which we receive that message from Oxford.

Encouraging Increase in Gifts to Missions

By Leonard M. Outerbridge

At the Mid-Winter Meeting of the Missions Council at Evanston in January the reports from the State Conferences and the Treasurers of the Board of Home Missions and the American Board revealed an increase in missionary apportionment receipts during 1937 of $18,189 above 1936.

This is a tentative figure, and applies only to budgeted apportionment receipts, and thus does not include unbudgeted apportionment gifts to the State Conferences or to the Boards. In arriving at this figure a comparison is made between the same sources of income known in January, 1936, as are used for comparative purposes and known in January, 1937.

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A year ago when comparing the 1936 income over 1935, these factors indicated a trend upward of slightly more than $5,000, but when the final figures were available from all sources in April, 1936, the increase in total giving for the year to the apportionment was $40,983 over 1935.

The preliminary comparative study made at this time indicates that we have not only held the higher ground gained in 1936 but that we have gone still farther upward.

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This is a notable achievement in the face of the adverse economic factors perplexing our people during the last months of the year, and it is revealed in this record that the churches recognize the important rôle which the church is called to play, both in America and throughout the world. There is a deeper conviction among many that first things shall be placed first.

Final figures will be available in April upon the compilation of the annual returns of the churches and state conferences for inclusion in the Year Book. It is impossible to predict exactly what these returns will reveal.

One of the difficulties in preparing any earlier statement for the calendar year which closes December 31st is that the fiscal years of the Mission Boards are different from the calendar year of the Year Book, and the fiscal years of the several State Conferences are still again different from one another, and there is an unavoidable period of time which must occur to allow for compilation and preparation of accurate and final returns.

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Notwithstanding an increase in the total giving of the churches, there is a decrease in the income from the churches available for missionary work. This is due to the fact that a larger portion of the apportionment is retained now by the State Conferences for work within the states, and a substantial increase has had to be made to the Annuity Fund.

For instance, in 1937 the Annuity Fund received from the apportionment $28,201.00 more than in 1936, which was a larger increase to the Annuity Fund than the total increase in apportionment giving. Thus both the Board of Home Missions and the American Board received a smaller income from the apportionment in 1937 than they did in 1936.

This is only in accord with what was foreseen a year ago in the proposal to raise a special fund to meet the obligations due under the Original Plan Annuities. The proposal has been approved by the Executive Committee of the General Council and is now under way in the campaign for the Debt of Honor, which has been endorsed not only by the Executive Committee of the General Council but by the Board of Directors of the Board of Home Missions and the Prudential Committee of the American Board and thirty-five State Conferences.

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The raising of this fund for the Debt of Honor will not only meet in full the promises oft made by our churches throughout the General Council to 1,400 older ministers, but once it has been raised it will release any liability from the apportionment to make annual payments for this purpose.

Thus every gift made to the Debt of Honor this year will not only keep faith with our 1,400 older ministers and meet the church's obligation to them, but it will release for the next fifteen years missionary money which would otherwise have to be used to meet that obligation.

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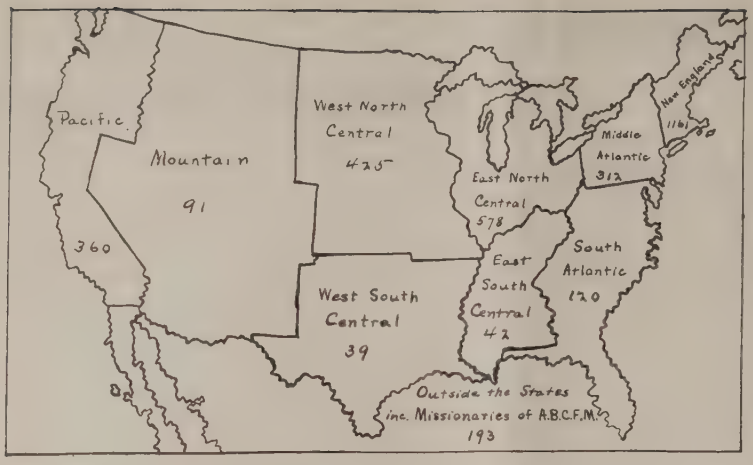
In this way every gift to the Debt of Honor is also strengthening and supporting the missionary program of our State Conferences, the Board of Home Missions, and the American Board.



Annuity Fund

Distribution According to Membership

Annual Report of Annuity Fund Shows:

The largest membership in the history of the Fund	3,321
New members received 1937	130
Net increase in number of annuitants from 1,033 in 1936 to	1,096
New churches on Honor	60
Total Honor Roll churches	983
Pilgrim Memorial Fund (book value)	$5,035,503
an increase of	22,889
Pilgrim Memorial Fund Profit Reserve	556,518
Assets of Annuity Fund	6,960,322
an increase of	350,048
Pilgrim Memorial Fund Income turned over to Annuity Fund	233,600
an increase of	8,600
Full credit share in P.M.F. Income continued at	90
Payments to Annuitants	422,515
an increase of	25,633
Aid on first year's dues from Herring Memorial Fund Income	1,119
Aid on first year's dues from Churches, Conferences, etc.	5,223
Total aid on first year's dues	6,342

Of the 1,096 annuitants, 925, or 85.3 per cent are annuitants under Original Plan certificates. Of the annuity payments, $373,461 was paid under Original Plan certificates and $48,054 from accumulations under the Expanded Plan, including extra deposits.

Financial Strength of the Annuity Fund

Left: Assets

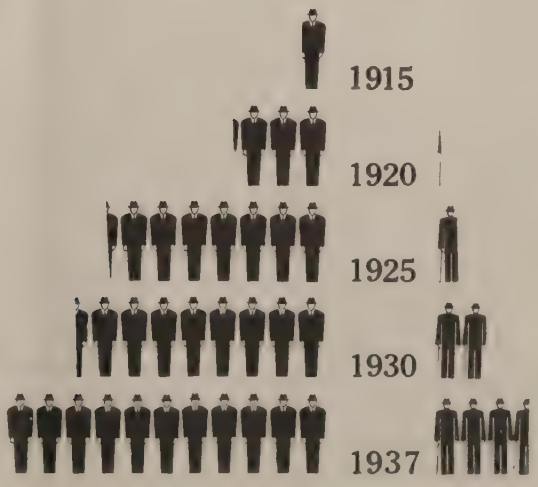
Right: Payments

Growth of the Annuity Fund

	Membership	*Annuitants*	*Assets*	*Annuity Payments*
1915	269		$38,128	
1920	926	30	473,446	$2,510
1925	2,204	198	2,286,800	65,622
1930	2,577	593	4,544,697	226,750
1937	3,321	1,096	6,960,322	422,515

Graph of Growth

Left: Total membership including active members, male annuitants, widows and minor children. Right: Annuitants, widows and orphans.



Retirement Fund for Lay Workers

THE year 1937 marked a decisive advance on the part of the Retirement Fund for Lay Workers, which was instituted by authorization of the General Council in 1929 to provide annuity benefits for unordained employes of our Congregational and Christian institutions. The enrollment of the lay missionaries and office employes of the American Board and the deposit with the Retirement Fund of nearly $100,000 of the accumulated funds of its Annuity Fund for Unordained Missionaries, constituted a significant addition to both the membership and assets of the Retirement Fund. The membership, December 31, 1937, had grown to 504; annuity payments had increased from $6,239 in 1936 to $7,165 in 1937, and assets from $112,461 to $267,095.

The Federal Security Act, which exempts religious, charitable and educational institutions from taxation as provided in the Act and thereby excludes their employes from its benefits, has stimulated the interest of such employers and employes in making provision for the age security of this excluded class. The Retirement Fund for Lay Workers, which is soundly administered and has attained a place of large usefulness, is the authentic agency through which our Congregational and Christian churches and organization can make such provision for those unordained workers for whom they should consider themselves responsible. Christian institutions, which insistently set forth the need of justice and good will in the economic world, should not fail to care for their own employes. Our churches, state conferences and Congregational-Christian colleges and schools should be alert to give their employes the benefit of membership in the Retirement Fund. Employers' dues are three per cent of the employe's salary plus a small charge for administration; employes' dues are three per cent.

The officers and trustees of the Retirement Fund for Lay Workers are the same as those of the Annuity Fund for Congregational Ministers, and the same careful supervision is given to administration and care and investment of funds.

Distributions of Membership
Retirement Fund for Lay Workers

	Active	*Annuitant*
American Board	198	7
American Missionary Assn.	210	23
Church Extension Boards	8	
Pension Boards and Corp. for General Council	13	
Congregational Home Board	5	
Realty Affiliates, Inc.	7	
Missions Council	8	2
Board of Pastoral Supply	2	
Federal Council	4	
State Conferences:		
Oklahoma	1	
Middle Atlantic	2	
Minnesota	1	
New York	2	
Northern California	3	
Vermont	1	
New Hampshire	3	
Center Church, Torrington, Conn.	1	
General Council	1	
Newton Theological Institution	2	
Total Membership	504	

Japanese Christians Greet Chinese*

Take Unprecedented Wartime Action at Tokyo Conference

THE National Christian Council of Japan, at its annual meeting recently held in Tokyo, took an action that probably cannot be paralleled in the midst of war conditions in the history of any nation East or West. The 81 regular delegates and the 73 associate members voted unanimously to send greetings to the National Christian Council of China. Their message as reported by William Axling follows in part:

"Hostilities have broken out between our two nations and brought on the present calamity. We grieve with a grief so deep that we find it impossible to give it full expression. Especially so since we had looked forward to a visit of representatives from your esteemed organization which would have greatly enlivened our gathering....

"However, our hopes were frustrated.... This left us with a deep sense of loneliness and was deeply deplored by our annual meeting.

"This war, however, will not continue indefinitely. The roar of cannon will cease. We must heal the wounds caused by this clash. We believe that the day of peace will bring heavy responsibilities for the Christians of the two nations. We yearn that striving together we may not fail in that responsibility.

"This, however, rests in the bosom of the future. For the present we can only devotedly pray that the restoration of peace may speedily come. For this we earnestly pray. You, we believe, are joining us in this prayer.

"We yearn that we may be, and firmly believe that in our prayers we are, really and fully one."

*From the February issue of *Fellowship*, the organ of the Fellowship of Reconciliation.

From Somewhere in China

By a Chinese Woman

All is too sad to say here. We must have faith and courage to go on with life. Right must win in the end. The spirit of our people is good in spite of heavy loss.

The other day I visited a poor farmer. He has lost everything on his farm.

I said, "What are you going to do?"

The farmer smiled and answered, "Nature will nourish my farm when spring comes."

He was not worried over his winter. The same farmer I visited just before Christmas had already patched up his roof with earth. He had a hothouse for flowers. All broken window panes were pieced together with paper and starch paste. Poor people cannot afford to get ready-made paste; all use starch paste. The little hothouse has a very different appearance than two months ago. He gathered little pieces of coal from backyards of houses and made into coal balls for his room. It was really quite warm that afternoon with the help of sun. North China sun is a blessing to poor people all right.

From this poor contented farmer I can learn many lessons—lesson of patience, lesson of devotion, lesson of courage and lesson of being happy with little in life.

The suffering is very great in many areas. Some places there were floods. Thus thousands were left homeless and foodless. The Salvation Army has opened thirteen soup kitchens for the poor in the city, twelve for Chinese and one for Russians. I feel very sorry for Russians, for they are people without a country.

War is bad for any country. We do not want war at all. This was forced upon us. We are only defending our birthright. I would say that war is an expression of human insanity. The suffering cannot be just one-sided. Even if a country should come out victorious there is a price to her victory. With the same amount of money and the same number of men I believe a good objective could be attained with satisfaction.

Everything in the hospital is going on as usual. Only the people are poor, and people cannot afford to pay their bills. So far we have been making ends meet. How long we can continue doing this we do not know. We just leave all to our Father who will help us in His way.

We have a saying, "It is easy to conquer a city, even a country, but it is difficult to conquer a heart." That is the situation here. People are very patient under all kinds of suffering. Words fail to express myself in terms of justice. There are too many wicked people on this earth who are selfish. There are a few good people, also, I must say, even in an aggressive country. But the good people are helpless in every country.

We really have no voice in any city affair. Just now it seems that the earth is ruled by the wicked people. We cannot understand the why of everything.

I pray daily for His Love. "Teach me to do thy will: for thou art my God. Lead me, O Lord, in thy righteousness, make thy way straight before my face."

A person is made of flesh and blood and there is emotion! My heart is weeping and aching at times. But I always remember the verse I learned once: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

On Kagawa's "Tears"

One poet of Christ, feeling like that, writing like that, living like that in Japan, is evidence enough that the transforming power of Christ is at work in that great country. There is no stopping such an influence. It cannot be stopped by imprisonment or death, any more than the influence of Christ could be stopped by the Cross. We shall hear more of it in the years to come. No matter what may happen, that spirit, thanks to Christian Missions, thanks in part to the gifts of this Church, is at work in Japan and will work on there with its transforming power until its work is accomplished. The kingdom of heaven is indeed like leaven.

Rev. Arthur H. Bradford, Providence, R. I.

Through the heavily grated windows of Ellis Island modern pilgrims can look out upon the promised land of Manhattan. Often it is a case of "so near and yet so far"

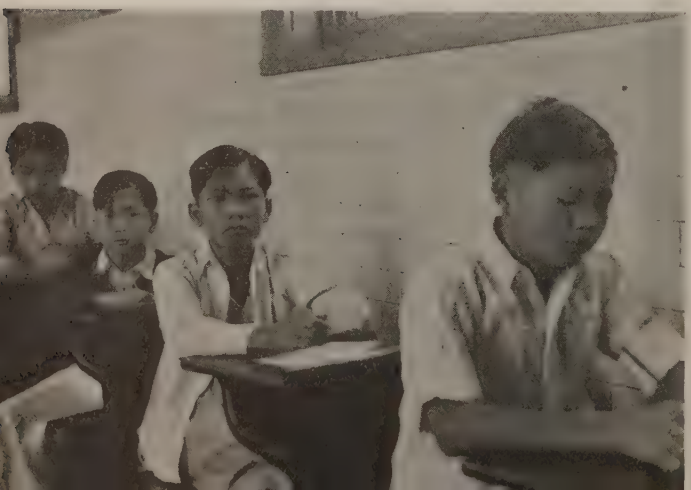
Ellis Is

Mrs. Jennie F. Pratt has represented our churches at Ellis Island for 17 years. At present she is under the auspices of the Board of Home Missions. She has adapted herself to changing conditions with unusual skill. She still works with children when there is opportunity, but she also provides recreational facilities for the men and serves as a friend to everybody. This involves everything from running errands on Manhattan Island to securing Christmas presents for everyone.

Like many other places, Ellis Island is not what it used to be. In the days when Mayor LaGuardia was starting life as an interpreter at the Island it was not unusual for five thousand immigrants to pass through its portals in a single day, and as many as a million people in a year.

All that is changed. In some recent years more people have departed from

These Chinese boys are waiting for their fathers to claim them in person. They know no English but are real boys when it comes to fun



In the Ellis Island library this Greek boy looks at the globe and wonders where he will finally make his home

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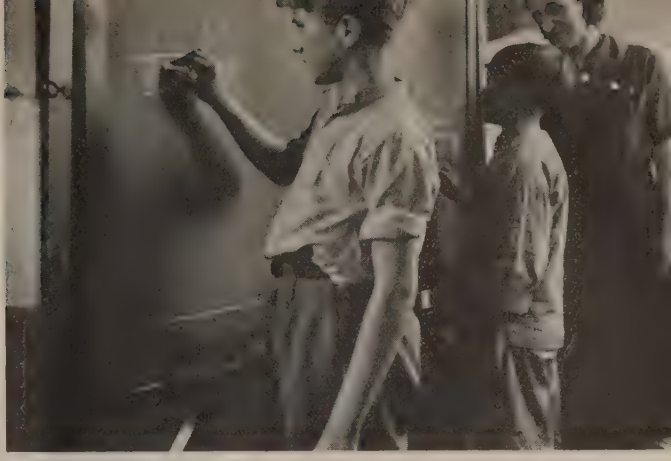
Ellis Island than have arrived there. It is almost as much a transfer point as a place of entry. The human problem is not so much to welcome strangers as to save those who are detained for one reason or another from the despair born of prolonged uncertainty.

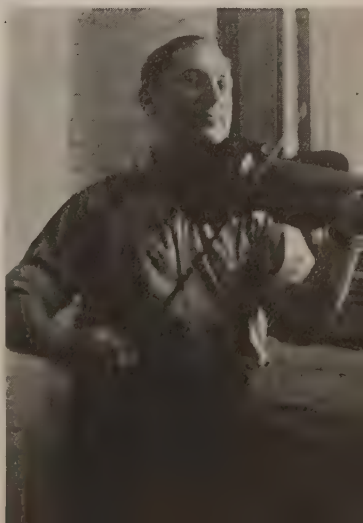


Arithmetic is just the same whether you do it in Greek or Chinese (Mrs. Pratt at the right)

Mrs. Pratt supplies both equipment and leadership for wholesome recreation

Two Chinese girls await proof that their fathers are American citizens

Music helps during days of uncertainty. Our violinist was happily re-admitted to the U. S. A.



Secretarial Side Lights

The Assistant Treasurer of the American Board

FROM birds to budgets, from little fish to large checks—such is the span of interest and of activity of S. Emma Keith.

Perhaps it is her ancestry which has pre-disposed Miss Keith in both directions. Her father had one of the earliest shoe factories in what is now Brockton, Massachusetts. Her mother studied at Mount Holyoke in the days when Mary Lyon was still about.

Miss Keith was born in Braintree, Massachusetts, and graduated from Mount Holyoke before the days of Miss Woolley. For her Zoology proved the liveliest part of the curriculum. Her interest was intensified by a summer at the Marine Biological Laboratory at Wood's Hole on Cape Cod.

After departing from Mount Holyoke Miss Keith did some teaching, held the Miner Fellowship in Biology at Tufts College for a year, received her master's degree, and spent many happy summers at Wood's Hole, where she helped to meet expenses by working first in the office and later caring for the library.

In a curious fashion Biology led to 14 Beacon Street. In 1905 the treasurer of the Women's Board of Missions, Miss Sarah Louise Day, was looking for an assistant,

Miss Keith watches a bird

and a teacher friend recommended Miss Keith. A casual word led to thirty-three years of happy work and fellowship.

At the time of the merger of the women's boards with the American Board Miss Keith was the active treasurer of the Woman's Board of Missions. She still carries some responsibilities for the continuing corporation, which holds a number of permanent funds. For the American Board she looks after the remittances from the state conferences and churches and checks the figures which appear in the Year Book. She cares for the allowances paid to missionaries home on furlough. As clerk of the Appropriations Committee and of the sub-committees on the different fields she is an invaluable source of information. Her work has always been done with an unusual degree of carefulness.

Although Miss Keith has never been on the mission field, her sister, Mrs. Charles Warren, is a missionary in Japan, while she is closely related to the Cary family, who have been associated with the Japan Mission for two generations.

In the years between college and Beacon Street Miss Keith spent much time at her home in Braintree. One of her recreations was to take long walks during which she became acquainted with the birds which frequented the woods, the swamps, the open fields and the wild tangles as well as those in the family apple trees. Such strolls are no longer possible as most of the open spaces have been pre-empted by streets and houses, but she still listens for the greetings of her bird friends as she goes to her train every morning.

Franklinton Calls

By Phoebe L. Fraser

LISTEN! There is the Franklinton bell! Formerly this was the only bell sounded for miles around. It summoned the people of the little town of Franklinton, North Carolina, and surrounding communities to worship God and to share in the life of the college to which our Afro-Christian churches gave loyal support for many years.

On January 4, 1938, it summoned Congregational Christian ministers to the hallowed spot for a four weeks' Ministers' Institute. The courses given were "The Prophets and Their Message," "Missionary Education in the Local Church," "Helping Leaders Improve Their Work," and "Administering the Sunday Church School." Instructors were R. L. House, pastor of the First Christian Church, Portsmouth Va.; C. R. Raymond, former pastor of Church of Wide Fellowship, Southern Pines, North Carolina; J. T. Stanley, pastor of First Congregational Church, Dudley, North Carolina; Miss P. L. Fraser, extension worker, Board of

[*Continued on page 178*]

The Youth of Today and Missions

By Paul R. Reynolds

My own experience in coming back from China is that there has been a marked strengthening in youth interest in world affairs, people of other nations, and modern missions.

When we were home on furlough in 1927 and 1928 there came an occasional opportunity to speak at a college or high school. Now there are more demands than can be met.

The teachers, principals and superintendents of schools, and the young people themselves, show an avid interest in what is going on in the rest of the world.

A check-list used with the freshman class of one of our largest mid-west universities this past fall showed that more young people were interested in international relations than in any other one field of study and investigation.

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The Lakeside Youth Conference, which represented most of the Protestant denominations of the country and brought young people from all parts of Canada and the United States, voted unanimously to add the area of World Friendship or "Missions" to those fields of discussion, study and action which then made up their program.

Recently the Carleton-in-China Board, composed of representative men and women of the Carleton student body, together with their faculty advisers, voted unanimously to go forward with their annual campaign for funds to support their two student representatives in China.

They knew that the school where these two men had been teaching had been discontinued temporarily. They felt, however, that the gesture of good-will, standing by in the crisis, and being ready to continue as soon as possible, was worth the effort and the danger involved.

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Carleton College has a new Department of International Relations and President Cowling feels that this department should be an integral factor among all departments in the school and not one specialized field of study standing alone.

As we look at such isolated bits of evidence we are convinced that the youth of today are increasingly wide awake and concerned about the rest of the world.

This same sort of evidence came this past summer when a missions attitude test was used in a number of summer conferences in the middle west and in the intermountain region. The check-lists were unsigned and it was hoped that therefore the young people would be free to give their real attitudes.

To those of us who are interested in missions the results were most encouraging. They showed an intelligent approval of the mission enterprise.

Our education toward a liberal and enlightened attitude has not been in vain if these sample results are any fair indication of what the high school young people in our churches are thinking.

For instance, these young folks, boys and girls alike, ages varying from fourteen to twenty, in camps scattered over a dozen states checked 95 per cent "Yes" on the statement, "Missions are still needed today."

About 75 per cent gave either a strong or a qualified "Yes" to the statement, "There is much worth preserving in others' religions." About 20 per cent were uncertain on this question but only 1 per cent voted a strong "No."

They then came right back with a 96 per cent "Yes" on this statement: "Our greatest purpose is to share with others what we have found in Jesus, doing this in a spirit of friendship."

They were equally emphatic in their use of "No" on the statement, "The main purpose of missions is to destroy the other religions and establish the Christian Church."

"If I can qualify I would like to become a missionary" brought a scattering response, with more checking the "uncertain" column than any other. The surprising thing was that there were almost as many answered a decided "Yes" as a decided "No." This was true of boys and girls alike.

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A very heavily bunched vote on the decided "No" (95 per cent) on the following statement should bring encouragement to educators, "The White race is superior to all other races."

Statement No. 7, "Money spent for foreign missions could be used much better here at home" was a puzzler. Naturally there was a strong vote in the "undecided" column. However, there were very few "Yes" checks and quite a strong vote on "No" and on the decided "No."

Growing discrimination was evident in checking this statement, "We can help the world best by making America first in everything." Only about 3 per cent were in the "Yes" column, quite a number were "uncertain," but the large majority said "No."

There was a 98 per cent approval of this statement, "Missions

promote international good-will and I personally want to support them."

It seems to me that this great increase in interest in world affairs can help us in our efforts to undergird world movements with a Christian attitude and with adequate habits of action.

If you wish to arouse interest in your young people's group you might use the self-rating test given on page five of *Christian Youth in Missionary Action: Second Series.*

During recent weeks this has been used as a basis for opening discussion in a number of youth conferences. The young people are asked to rate themselves on the areas listed; for instance, reading books about other lands, making friends with individuals of other nationalities and races, reading articles about peace and foreign affairs in the *Pilgrim Highroad,* and so on.

After they have given themselves a mark for the past year it is interesting to set down in a parallel column a goal for the coming year, trying to raise the total score.

The young people are then allowed to take the booklist home with them, but during the discussion which follows this rating test it is pointed out that in various parts of this very pamphlet (*Christian Youth in Missionary Action*) there are materials to help in their discussion in building their world friendship program and in planning their service activities.

The true-false test based on missions, which appears on page seven might be used in a similar manner. Your mission study committee or world friendship group might secure enough of this pamphlet (10 cents a copy) for the use of your society, or you could have one or both of these checklists mimeographed on separate sheets.

It might be an interesting follow-up if after taking this test you planned study courses and other world friendship activities and toward the end of the year gave the same test again and compared the results.

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The young people of today are tremendously interested in what is going on in the rest of the world. Our church young people increasingly feel that there are Christian attitudes and Christian courses of action in which they should share.

The world friendship program of the United Youth Movement and of our own Pilgrim Fellowship can help them secure the information they need and develop helpful attitudes and habits.

Pilgrim Fellowship Pointers

By Harry T. Stock

WHEN young people join the church, are they conscious of the importance of the step they are taking? There has been a pastor's class which has probably introduced them to some of the convictions commonly held by Christians, or which has given them some understanding of the present-day function of the church. But such a brief educational process is admittedly inadequate. Perhaps a course of study may follow which continues this same line of thought.

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Dr. Weston's *The World and Its Problems* (teacher's edition, 30 cents; pupil's, 20 cents) considers some of the questions of religion and theology in language which young people understand. Margaret Slattery's *The Christian Church* (25 cents) written with the fifteen-year-old in mind, deals with the growth of the church and its present-day responsibility. Every new church member should have a copy of the leaflet *Joining the Church* (100 for fifty cents, from the Young People's Department, 14 Beacon Street, Boston).

If there is a class of young people entering the church at the Easter season, it is well to plan some meeting by which these new members are made conscious of the welcome of older members. Two churches, one in the middle west and one in New England, have a one-day institute for them. It includes a dinner, at which representatives of the board of deacons, the women's organizations, etc., speak briefly of the responsibility which a church member assumes.

The symbolism of Christianity, as revealed in the church architecture and in certain of the worship forms, is explained by the pastor. The order of worship is studied and some instruction is given regarding ways by which worship may become most meaningful. The day closes with a service of worship, including a sermon.

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I want to commend the practice of my pastor, the Rev. Henry Francis Smith, of West Medford, Mass., who gives an appropriate personal welcome to each young person on the Sunday when members are received into the church. His warm, friendly, personal comment to each of them as the right hand of fellowship is extended cannot help making a deep impression upon the young people. He selects a verse of Scripture for each of them, speaks briefly of the reason for his choice and of its meaning, and helps the young person to feel that this Bible passage may be a directing and sustaining power in his life.

What Women Are Asking

By Bertha McClintock

Part I

DURING the past year I have come to know hundreds of women whom I had never seen before. I say "know them" advisedly, though I cannot live up to the high reputation given me by one state president, who, in introducing me to the Woman's Board, said optimistically, "And whenever you go into 19 South La Salle Street, she'll remember you."

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But in a somewhat deeper sense I *do* know them, having talked with them in large groups and small, in their homes and churches, in cities and towns and open country; visiting with them, finding common interests and problems as widely diversified as: ways of introducing a new project to Congregational Christian women of a whole state; and ways of introducing one particular girl to a particular group in her church.

In all sorts of situations and on all subjects of discussion certain questions recur frequently. We have come to anticipate them and to know that for ourselves and for all women everywhere we must try to find answers to them, incomplete though they may be.

THE FIRST QUESTION

"How can we be "intelligently informed" about the many different issues facing us if we try to extend Christianity into every area of life? We are homemakers and mothers or business or professional women, or students. Our time is so limited and many of us have not kept up any study schedule; we have lost, too, the habit of concentrated effort."

In one form or another this question faces us all, men and women alike, and perhaps the first thing to do is to realize that it is a universal challenge and that this very urge to know is a sign of life and growth. We shall therefore do what we can and not strain after the impossible.

There are in almost every field of thought and inquiry today "short cut" books and pamphlets which help to answer this question. These materials are brief, concise, but accurate.

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There are, for instance, the Hazen* books, which discuss Christian philosophy as a guide to Christian living. The reader of these little books will have the important facts and the most significant contemporary thinking on such subjects as—Religious Living, Jesus, The Church, Right and Wrong Christianity and Our World.

There are the Headline Books of the Foreign Policy Association which keep us informed on international questions; the Public Policy Pamphlet Series of the University of Chicago Press and our own Social Action pamphlets on social and economic issues; and other series. In most of them the use of graphs makes clear and vivid the facts presented.

A group of women who want to feel acquainted with the fields and personnel of our round-the-world enterprise read or review together each month the MISSIONARY HERALD and *Overseas News*.

As they read an item, one of the number who has at hand the *Year Book of the American Board*, looks up and reads the information given regarding the missionary mentioned, his school, his family, his term of service. Then they locate the field on a map, and one more name is added to their list of "fellow workers whom we know."

A remark made by a seminary professor, to the effect that one of the best ways to get a basic understanding of the whole missionary enterprise over a long period of time is to read biographies of great missionaries, has opened a new door for one group of women who are reading together biographies secured from the Missions Council Library.

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Another group of younger women devote an afternoon twice a month, an afternoon which used to be entirely a social affair, to a give-and-take of timely news which will bring them up-to-date. At the beginning of the year each member selects an area in which she will do her special reading.

As they knit and sew each brings to the group something of timely importance in her field; a review of a pamphlet, magazine article, or address; an account of a personal visit to some social or educational institution. So each afternoon the important facts of greatest current interest are exchanged and a pretty fair background of information is built up over a period of time.

[*Part II will appear in May*]

*Hazen Series, 50 cents each; Headline Books, 25 cents each; Public Policy Pamphlet Series, 25 cents each (for complete lists of titles or orders send to Pilgrim Press); THE MISSIONARY HERALD AT HOME AND ABROAD (see contents page); *Social Action*, 20 issues a year, $1.00.

As Our Friends Write

"I want to express my appreciation of THE MISSIONARY HERALD. I feel that it is my strong right arm."

Mrs. John G. Truitt, President Southern Congregational Christian Convention, Suffolk, Virginia.

●

"Listening to a broadcast over KDKA the other night, I heard frequent reference to your publication and it aroused my interest to a point where I think I would like to subscribe.

"Therefore, I am writing to ask you if you will be kind enough to mail me a sample copy, showing your annual subscription rate, for which I shall be very grateful."

Marshall R. Hall, The Ohio State Journal, *Columbus, Ohio.*

●

"It seems to me to be admirably edited and it certainly presents a first rate magazine appearance."

Rev. Raymond Calkins, Cambridge, Massachusetts.

●

"I read the HERALD with interest every month. Being abroad, I like the news of Home Missions that it brings!"

Katherine Merrill, Matsuyama, Japan.

●

"Whenever I finish reading a copy of THE MISSIONARY HERALD I feel like sending a word of gratitude and appreciation to you. This time I am going to act on the impulse and tell you, also, that I lifted my last Sunday's sermon out of your last issue."

Rev. Arthur H. Bradford, Minister Central Congregational Church, Providence, Rhode Island.

●

"It seems to me that under your direction the HERALD has been growing in strength and effectiveness, and I believe there is room for the use of more incidents and illustrations coming out of the lives of missionaries and of Nationals."

Arthur Y. Meeker, Upper Montclair, N. J.

●

"It is one of the finest and most attractive magazines which come into our home."

George E. Mitchell, Pastor, Congregational Church, Whitewater, Wisconsin.

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"I regard the HERALD as so nearly ideal that I can think of no concrete suggestion for making it of greater value."

Rev. A. E. Parson, The Congregational Conference of Minnesota, Minneapolis.

"The HERALD as at present conducted is an admirable and interesting magazine and I am sure that those who take the time to read it are amply rewarded. From the point of view of making a readable and informative magazine, I don't see how it could be better."

Professor Hubert Lyman Clark, Museum of Comparative Zoölogy, Cambridge, Massachusetts.

●

"I have found the HERALD both informing and inspiring. The general articles are not of the controversial nature. Reports of our meetings give facts and doings that keep the fellowship up to date on missionary activities."

Rev. C. S. Ledbetter, Minister, Plymouth Congregational Church, Charleston, S. C.

●

"I have just now gone through the latest copy of THE MISSIONARY HERALD and wish to say how much I appreciate the magazine. We need, in our group, something of the dynamic element of religion, and the HERALD helps a lot."

Rev. John F. C. Green, Pastor, German Congregational Church, McKeesport, Pennsylvania.

●

"You, as an editor, are constantly affecting human opinion and I wish to thank you for the splendid way in which, for these many years, you have been honoring your office."

William White Leete, 1476 Chapel Street, New Haven, Connecticut.

●

"For a long time I have admired—literally 'wondered at' the way in which THE MISSIONARY HERALD maintained its very high standard."

Margaret F. Herrick, 1080 Beacon St., Boston.

●

"I enjoy the HERALD very much and my copy goes elsewhere when I have read it. I think it has grown very much in interest the last few years."

Abigail B. P. Walley, Hampton Court, Brookline, Massachusetts.

●

"THE MISSIONARY HERALD seems to me as good as anything can be. I always read it with interest and appreciation. It is a creditable product in every respect."

Lewis T. Reed, 287 Fourth Avenue, New York.

●

"Your magazine is a marvelous printing job."

Rev. Leroy Victor Cleveland, Lubec, Maine.

"I want you to know of my very hearty appreciation of the last copy of THE MISSIONARY HERALD. It is a great piece of work. Each issue is well done and interesting to me, but it seems to me this last one was of particular interest."

Supt. Rodney W. Roundy, Portland, Maine.

●

"There is no question but what THE MISSIONARY HERALD has been greatly improved during the past two or three years. I have read it monthly for something over half a century, and find every issue brings increasing information regarding both missions at home and abroad."

Franklin P. Shumway, 453 Washington Street, Boston, Massachusetts.

●

" 'That's the best number of THE MISSIONARY HERALD I have ever seen. It's glorious!' 'Them was his very words,' as mine host, Rev. Herbert L. Kelton, said on laying down his March HERALD this morning. Then I read his copy and echo his announcement. We both congratulate you—not only on this number, but your whole near twenty years of the HERALD."

Henry J. Kilbourn, Winter Park, Florida.

●

"It seems to me a very remarkable, up-to-date and interesting magazine. There seems to me to be no reason for apologies regarding so much personal news. I think that is one of the very interesting features of the magazine, while at the same time there are so many fine articles that are of more general interest. I hope you will all keep on with the growth and improvement that has been started."

Mrs. F. G. Platt, 145 Cottage Street, New Haven, Connecticut.

●

"Every issue of the HERALD seems to be better than the last. I recommend it at every opportunity, as resource material as well as splendid reading for young people in our Pilgrim Fellowship, state and association as well as local groups. It is great! And they like it!"

Lucy M. Eldredge, Division of Christian Education, Dayton, Ohio.

"I am gratified to the American publisher of this kind of magazine. It is certainly a great piece of work, and I do think it is as good as life itself.

"I have enjoyed reading many interesting stories. I am certainly helped by many inspiring, full-hearted works told in this publication.

"Please accept the dollar bill enclosed in it."

Rev. S. D. Rita, Hawi, Hawaii.

●

"You are putting out a splendid magazine. It deserves to grow. If you will continue to keep it full of photographs and human interest stories, it cannot fail to interest people. You may be sure that I say a good word for this magazine wherever I have the opportunity."

Donald A. Adams, 11 Whitney Avenue, New Haven, Connecticut.

●

"It is certainly most helpful to our devotional life, as well as to our intellectual interest, and keeps us in loving connection with the far-flung interests of Christ's Kingdom."

Mrs. A. C. Hodges, Pittsfield, Massachusetts.

●

"Just a line in appreciation of the March MISSIONARY HERALD, its appearance and contents; especially the article by George Sokolsky. That is worthy of being a tract to be put in every home—I thought it was a 'wow.' " [*The text that appears on the first page of the article as printed in the March* HERALD *has recently been printed in pamphlet form by "World Facts," 156 Fifth Avenue, New York. Ed.*]

Rev. Henry A. Kernan, West Roxbury, Mass.

●

"It is not only a source of spiritual help to me in my work, but I have found it a marvelous help in creating interest in the under-privileged in this country and across the seas. The articles in the HERALD are always short, pithy and full of live news of our work."

Mrs. Carl A. Voss, President Congregational-Christian Women's Missionary Association of Pennsylvania.

HARVEY L. MEEKEN, *Agent,* 14 Beacon Street, Boston, Massachusetts

☐ I enclose $1.25 for one year's subscription to THE MISSIONARY HERALD to be sent to:

. . . . . .

☐ I think that . . . . . would be interested in looking over a sample copy of THE MISSIONARY HERALD. Address as follows:

. . . . . .

. . . . . .

. . . . . .

My name: . . . . . *Address:* . . . . . .

Study these frescoes in the refectory of the Vatopedi Monastery, Mt. Athos, Greece

An Unusual Devotional Service*

By Jessie Newgeon Hawkes

Easter (1937) morning procession at Vatopedi Monastery, Mt. Athos; Proegoumenos stands under the lantern

Leader: Blessed be our God always, now and forever, and from all Ages to all Ages. Amen.

Glory to Thee, Christ our God, Glory to Thee.

Oh Heavenly King, and Comforter, the Spirit of Truth, Who art ever present, and fillest all things, the Treasurer of all Blessings and Giver of Life, come and sojourn with us, purify us from every stain, and of Thy Goodness save our souls.

People: Glory be to the Father and to the Son, and to the Holy Ghost, now and forever, Amen.

(*See musical response Number 1. All join in the Lord's Prayer.*)

Leader: O come, let us worship and bow down to God, our King.

O come let us worship and bow down to Christ, our King and God.

O come let us worship and bow down to Christ Himself, our King and God.

People: Glory be to the Father, and to the Son, and to the Holy Ghost, now and forever. Amen.

(*Musical response Number 1*)

Leader: Lord, how they are increased that trouble me: many are they that rise against me.

Many one there be that say of my soul: There is no help for him in his God.

But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

I did call upon the Lord with my voice: and he heard me out of his holy hill.

I laid me down and slept, and rose up again: for the Lord sustained me.

I will not be afraid for ten thousands of the people: that have set themselves against me round about; up, Lord, and help me, O my God.

For thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord: and thy blessing is upon thy people.

I laid me down and slept, and

Aghia Triada Monastery, one of the "Hanging Monasteries" near Meteora, not far from Kalambaka, Greece

*This service is based on the services for Holy Week of the Greek Orthodox Church. The responses are arranged for mixed voices by Mrs. Hawkes, though in the Greek Church they would be sung by male voices, unaccompanied. Responses on pp. 172, 173.

rose up again: for the Lord sustained me.

O God, Thou art my God; early will I seek Thee.

My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

Thus have I looked for thee in holiness: that I might behold thy power and glory.

For thy loving-kindness is better than the life itself; my lips shall praise thee.

As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

People: Glory be to the Father and to the Son, and to the Holy Ghost, now and forever, Amen.

(*Response No. 1*)

Alleluia, Alleluia, Alleluia; glory be to Thee, O God.

(*Response No. 2*)

Leader: In peace let us beseech the Lord.

People: Lord, have mercy upon us. (*Response No. 3*)

Leader: For the peace from above and the salvation of our souls, let us beseech the Lord.

People: Lord, have mercy upon us. (*Response No. 3*)

Leader: For the peace of the whole world, for the stability of the Holy Churches of God and for the union of them all, let us beseech the Lord.

People: Lord, have mercy upon us. (*Response No. 3*)

Leader: For this Holy House and for those that enter it, with faith, reverence, and the fear of God, let us beseech the Lord.

People: Lord, have mercy upon us. (*Response No. 3*)

Leader: For this city, and for every city and land, and for the faithful who dwell in them, let us beseech the Lord.

People: Lord, have mercy upon us. (*Response No. 3*)

Leader: For seasonable weather, the abundance of the fruits of the earth, and peaceful times let us beseech the Lord.

People: Lord, have mercy upon us. (*Response No. 3*)

Leader: For those that travel by land or by water, for the sick, for those that suffer, for captives and for their salvation, let us beseech the Lord.

People: Lord, have mercy upon us. (*Response No. 3*)

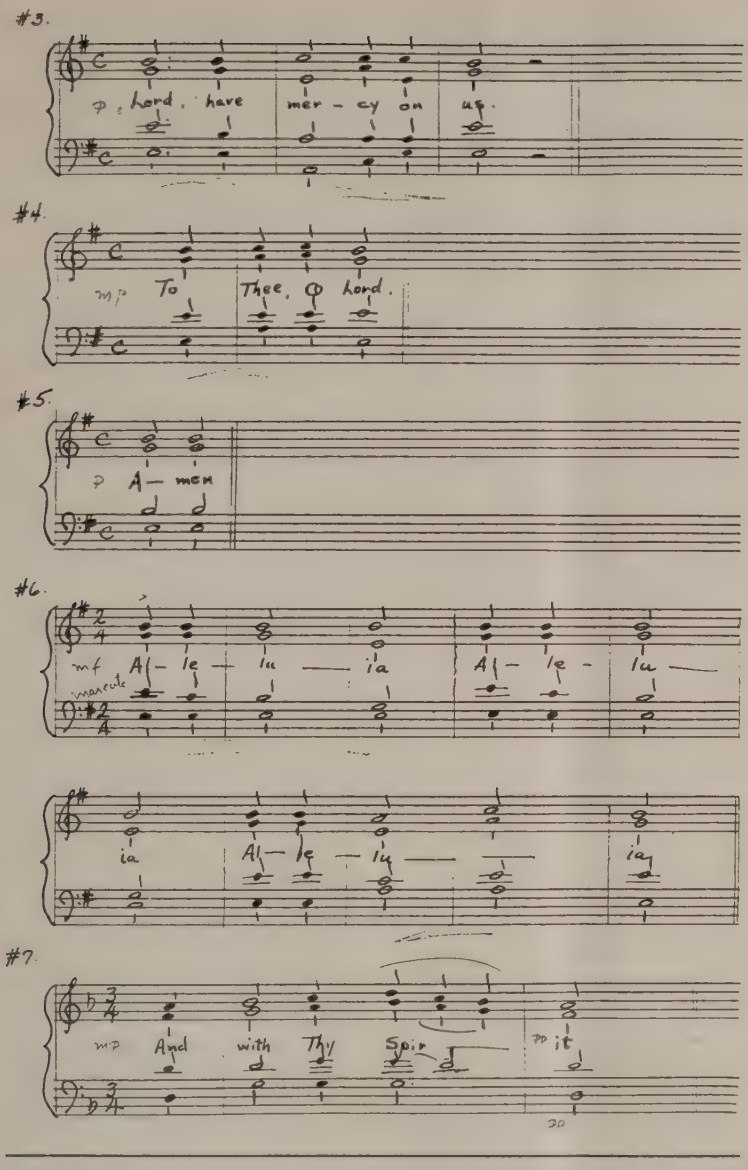
Leader: Succour, save, comfort, and protect us O God, with Thy favour, Let us commend ourselves and one another and our whole life to Christ our God.

People: To Thee, O Lord.

(*Response No. 4*)

Leader: For to Thee belong all glory, honour, and worship, to the Father and to the Son and to the Holy Ghost, now and forever, and from all Ages to all Ages.

People: Amen. (*Response No. 5*)

Leader: My spirit seeks Thee

early in the night watches, for Thy commandments are a light on the earth.

People: Alleluia, Alleluia, Alleluia. (*Response No. 6*)

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(*From the service for Monday of Holy Week*)

Leader: Behold the Bridegroom cometh in the midst of the night, and Blessed is the servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, shut out from the Kingdom. Wherefore rouse thyself and cry: Holy, Holy, Holy art Thou, O God.

The sublime sufferings, on this day, shine upon the word as a light of salvation, for Christ, of His goodness, draws near to His sufferings. He Who holds all things in His grasp, consents to be hung upon the Tree, that He may save mankind.

O Unseen Judge, how hast Thou shewn Thyself in the flesh, and how hast Thou come to be slain by lawless men; thus through Thy suffering condemning our condemnation.

This day illuminates the beginnings of the sufferings of the Lord. Come, therefore, O friends, let us meet together with hymns; for the Creator comes, humbling Himself to the Cross, to trial and to blows and to the judgment of Pilate. Moreover, smitten on the head by a servant, He submits to all things that He may save mankind. Wherefore let us cry: O Merciful Christ, our God, grant forgiveness of sins, to those who in faith worship Thy holy sufferings.

People: Glory be to the Father and to the Son and to the Holy Ghost. (*Response No. 1*)

Leader: Peace be with you.

People: And with thy spirit. (*Response No. 7*)

All join in singing the first verse of "Come Ye Faithful Raise the Strain," an ancient Greek hymn, written by John of Damascus.

•

(*From the service for Tuesday of Holy Week*)

Leader: The priests and scribes called together O Saviour, a lawless council against Thee, scheming murder and they forced Judas into treachery. Wherefore he went forth shamelessly and spoke against Thee to the lawless people. What will ye give me, said he and I will betray Him into your hands? O Lord deliver our souls from this condemnation.

People: Glory be to the Father and to the Son and to the Holy Ghost. (*Response No. 1*)

Leader: Why art thou headless, O my miserable soul? Why dost thou out of season imagine vain cares? Why dost thou occupy thy-

Present-day Greek Orthodox Church in poor village near Katerini, Greece

self with that which passeth away? The last hour is at hand and we are shortly to depart from that which is around us. Until that time arrives, rouse thyself and cry: I have sinned against Thee, my Saviour; smite me not as the unfruitful fig tree, but do Thou, as the Merciful Christ, have compassion upon me, for I cry out in fear; grant that we remain not without, at the marriage festival of Christ.

People: Number us, O Christ the Bridegroom, among the wise Virgins, write us with Thy chosen flock, and have mercy upon us.

Leader: Let us cast indolence away from us, and let us meet Christ, the immortal Bridegroom with flaming torches and with hymns, and let us cry; O all ye works, bless ye the Lord.

People: May the oil of fellowship in the vessels of our soul be sufficient, so that we may not have to spend the time of rewards in its purchase, but may then sing: O all ye works of the Lord, bless ye the Lord.

•

(From the service for Wednesday of Holy Week)

Leader: The Sanhedrin of the lawless men is assembled with its fruitless discussion and perverse purpose to declare Thee, O Christ, the deliverer, condemned; Thee, to whom we sing. Thou art our God and there is none holy save Thee, O Lord.

The woman pouring out myrrh on the body of Christ, anticipated the myrrh and aloes of Nicodemus. Thou, O Christ our God, Who wast anointed with tangible myrrh, do Thou set us free by Thy manifold sufferings and have mercy upon us, for Thou alone are compassionate and holy.

People: Amen. (*Response No. 5*)

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(From the service for Thursday of Holy Week)

Leader: The Sanhedrin of the Jews therefore assembles, in order to deliver to Pilate, the Founder and Creator of all things. What lawlessness. What faithlessness, that they prepare for judgment Him Who comes to judge the living and the dead; they make ready for suffering Him Who heals sufferings. O forbearing Lord, great is Thy mercy, glory to Thee.

People: For Thy Name's sake have I waited for Thee, O Lord; my soul has waited for Thy word. My soul has hoped in the Lord. For with the Lord there is mercy; and with Him is plenteous redemption. And He shall redeem Israel from all his sins.

Leader: Judas the treacherous betrayer, betrayed with a treacherous kiss the Lord and Saviour; he sold the Master of All as a slave to lawless men.

People: Do Thou, O Lord spare our souls from such inhumanity. O Thou Who alone art boundless in mercy.

Leader: The Lamb which Isaiah proclaimed comes willingly to the slaughter and gives His back to scourgings and His cheeks to blows. He hides not His face from shame and spitting and He is condemned to a dishonourable death. He Who is sinless willingly submits to all, that on all He may bestow resurrection from the dead.

All join in reading "Hail Gladdening Light," an ancient Greek hymn.

Leader: Let us present our pure affections to Christ, and as His friends, through Him, make an offering of our souls. Let us not like Judas choke ourselves with the cares of this world, but from the treasuries of our hearts let us cry: Our Father which art in heaven, deliver us from evil.

People: With mercy let us serve God as did Mary at the supper, and let us not, like Judas, foster avarice; that we may ever be with Christ, our God.

Leader: As brothers in Christ, let us seek after brotherly love, and let us not lack sympathy, with our neighbors, that we be not condemned like the unmerciful servant on account of money, or repent like Judas to no purpose.

All creation was changed by fear, when it saw Thee, O Christ, hanging upon the Cross; the sun was darkened and the foundations of the earth were shaken. All things suffered with the Creator of all things; O Lord, Who for us didst willingly endure, glory to Thee.

Thou didst ransom us from the curse of the Law, by Thy Precious Blood; Thou didst shed forth immortality upon mankind by being nailed to the cross and pierced with a spear. O Saviour of us all, glory to Thee.

People: Have mercy upon us, O God, according to Thy great mercy: we pray Thee hear and have mercy.

Leader: We pray for grace, life, peace, health, salvation, protection, forgiveness and the remission of sins.

People: Lord have mercy upon us. (*Response No. 3*)

Leader: Receive, O Lord, our God, these the fervent supplications of Thy servants and have mercy upon us, for Thou, O God, art merciful and full of compassion and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and forever, and from all Ages to all Ages.

People: Amen. (*Response No. 5*)

Problems in Micronesia

By Clarence and Cora McCall

THE hardest thing with which we have to deal is the age-old problem of the "idle man's brain," very acute here after centuries of idleness, with little to read and no great interest in manual arts and athletics.

The general lack of attention and persistent application make progress slow, both in school work and in general development. They are lazy according to all the standards we know, but the tropical standards are bound to be different. Living has always been easy, and the climate and background are against them. From time immemorial Nature has been prodigal with her gifts and an abundance of food is always on hand.

They have no idea of business; one wonders how they will fare in their dealings with outsiders as time goes on. This is only one of many ways in which they will be at a disadvantage. Within a few years these islands will be expected to support several times the present population; for the Japanese are here to stay, and are an industrious, thrifty and persistent people. The natives, lacking in all of these characteristics, will find it hard to hold their own.

[For some idea of the background of these people; of what American whalers did *to* them; of what American missionaries did *for* them, see *Pacific Adventure* in BOOK CHAT. Ed.]

WHAT WE'RE TRYING TO DO

This school in Kusaie has for many years made a great contribution to the faith and life of the people, and we hope in the years before us to make it definitely meet a few specific needs.

We are teaching our students that character is a prerequisite for leadership, and that community progress is dependent upon the faithfulness of the few who lead and the willingness to follow on the part of the many.

We are convinced that training of head, heart and hand are absolutely necessary. The morning hours are spent in school, and in the afternoon everyone has two hours of work: sewing, weaving, housework, gardening, cleaning, carpentering, or care of animals. We hope that many will become tailors, barbers, carpenters, fishermen, gardeners, or laborers about the ports, besides being able to manage their own cocoanut plantations efficiently. As long as the world wants soap there will be a sale for copra (copra is the dried kernel of the cocoanut, important as a source of cocoanut oil).

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The people are bright and many of them quite versatile. Our girls quickly learn to do good needlework and weaving, and could in fact learn almost anything if they would only apply themselves. The boys do perfect laundering and barbering; most of them think nothing of making a pair of white ducks on a Saturday morning, using one of the school machines.

The boys are generally more quiet, obedient and industrious than the girls, who have some characteristics hard both to account for and to deal with.

We have four hours of school; they work for two hours, and evening prayers make a break in the evening, but aside from that few of them find anything to do but sit and talk, and they have nothing worth while to talk about of course. What would most young people do in America if they had no more to occupy their minds than these have?

Rev. and Mrs. McCall

No books will be published for so few people, though they have the *Bible*, *Hymnbook*, and *Pilgrim's Progress* translated by the missionaries. So we are teaching them all Japanese and English, and hope that many can learn enough in a few years to be able to read one or both.

ENCOURAGEMENT

We want to tell you about some individual students whom we find most encouraging. Dwight Heine is the grandson of the New Zealander who is the American Board missionary in the Marshalls. He is bright, studious, and generally capable. All agree that the best C. E. meetings are the ones he leads, and we trust his judgment and testimony about persons and situations. If he will persist for a few years more he can become a leader of great value.

Isaac is one of the very best boys here; he is good in every way—the best student and the most responsible. He walks with quick, light step, is very neat in his appearance, and gives the impression of being always on the alert. He teaches an arithmetic class on our front porch and does it with such spirit and assurance that he will

certainly get some good results. During working hours he is in charge of twelve small boys who bring in breadfruit and cocoanuts and clear away wild growth from the trees.

Lucius is one of the most capable of the four that work, under our direction, at tasks that call for some judgment. He has been through the Japanese primary school and can interpret very well. When Miss Yamada was away for a day or two he taught the first year Japanese.

The boys were asked one day to write what they wanted a chance to do and one of the most thoughtful responded with the following list:

"I want a chance to know the whole meaning of the Bible from Genesis to Revelation; to know everything I ought to know; to make this school the best in the South Seas if I can; to know how to live in a right way; to know how to be a leader—many more."

The church has been here for only three-quarters of a century—a short time to fix in the consciousness of a people an understanding of what God wants of His children in their relationship to him and to each other. There is a big work to be done if the Micronesian Training School is to give this earnest boy all the chance he wants and to inspire others with as great ambitions.

An Old, Old Story

By a Western Home Missionary

Last autumn after my son and his wife departed for another locality in the state, and left me the sole occupant of the parsonage, my neighbor across the alley stopped one afternoon and asked if he might have a few tomatoes. At once I picked some nice ones for him. He immediately ate several and took more to the tar-papered shack where he was living alone. He walked quite unsteadily as he went out through the back gate. I knew he had been on a protracted spree, several weeks in fact. He had previously been working for a large sheep company for four months helping in the general farm work and putting up the alfalfa hay which is now being hauled to the lambs being fitted for market. He had drawn all his accumulated earnings and come back to the village. Here all his money was soon spent, probably much of it going across the bar by the short change method when he was in no condition to observe keenly. He then borrowed, on one pretext or another, from everyone who would let him have it, twenty-five or fifty cents or a dollar. The half dollar the pastor had let him have as a "sociological experiment noble in purpose" was "for something to eat and for a shave." His hands and his whole body were so tremulous he could not shave himself, and ordinarily he was quite careful about his appearance. He faithfully promised it would not go for liquor. He later admitted however, that it was spent for just that.

After his visit I consulted several old-timers as to the best way to "sober up" a man who had been drinking heavily but knew he must stop. It was quite evident that unless he became sober very soon he couldn't live. He had said: "Ain't it awful how it gets one." He had never expected to be in such a condition when he began drinking years ago. I suggested: "But the smart youngsters nowadays will never come to this!" He replied: "Like h—— they won't."

The next day I began applying the suggested remedy, the patient trying hard to coöperate, at first by staying in bed while I served him. I made black coffee about a half dozen times a day. I prepared other food. I walked him up and down the road in an effort to give him a work out and keep him from treating pals. He paced back and forth in the parsonage back yard, while I watched him from the kitchen. He had been taking all his meals with me two or three days, coming into the parsonage with my permission, whenever he chose. I could see he was improving.—Then Sunday came, when I couldn't watch him. He came into the kitchen and ate the breakfast I left on the stove for him, as I went off to Sunday School. By night he had had a relapse, with the aid of a country crony with money in his pocket. Monday morning he was in a deep stupor. Tuesday about the same. Finally Wednesday morning, the patient was pulled out of bed and loaded into a car and taken out into the country to work with horses, by a friend who knew of his horsemanship. Later this friend told me it had required ten dollars' worth of whiskey, administered in small doses to fit the patient for work.

For about three months now this patient has worked steadily, getting nothing in return but his board. He is apparently well and almost happy, tho' he does yearn for some money. I suggested as he visited recently at the front gate, that he might not use the money properly if he had it. He replied that he had gone without tasting the stuff for fifteen years when he owned a saloon, long ago in his home state. I said: "I hope you will go that long this time." When himself, he is a pleasant companion, a competent worker and a good citizen, now almost sixty years old.

Boys and Girls of America

Going to School on Chickens

WHEN General Sherman went "Marching through Georgia from Atlanta to the sea" the white people departed from Liberty County in the southeastern corner of the state, and have never come back. The hot, swampy, malarial land is occupied wholly by Negroes. Some of them find the rewards of hunting and fishing to be so abundant that they do not need to do much farming.

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Percy and Herbert Stone are two boys who are growing up in Liberty County. They have more ambition than most people. When they heard about the improved ways of raising chickens from the county demonstration agent and the 4-H Club they decided to see what they could do with hens. They did not expect the chickens to do all the work, but spent long hours taking good care of them. The result was a flock of 74 Leghorns.

Then a great thought came to Percy. Why not let his chickens put him through high school? The only place in Liberty County where a Negro boy can go beyond the elementary grades is at Dorchester Academy, which our churches help to support. And so one day in September of 1936 Percy journeyed to the Academy to talk things over with its principal, Mr. J. Roosevelt Jenkins.

His reception was quite cordial. Mr. Jenkins said that the Academy bought a good many eggs for its boarding department in Savannah but that there was no reason why these should not be gotten nearer at hand. He warned Percy that if he took good care of his chickens and kept up with his lessons that he would not have much time for anything else.

Convinced that his prospective pupil really meant business, Mr. Jenkins coöperated by building him a 14 x 28 chicken house in accordance with a design recommended by the Agricultural Department of the University of Georgia. This provided for light and ventilation and it also afforded protection against visitors who might come under cover of darkness. A concrete floor was laid which could be scrubbed so as to keep out disease. The nests were made large so that the chickens would have plenty of room in which to lay eggs. Mr. Jenkins purpose was to show the community what a good chicken house looked like as well as to help a boy through school.

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In due season Percy Stone and his 74 Leghorns arrived at Dorchester Academy. After the hens had become accustomed to their new home they went to work with much industry on their nine months' job of putting one boy through school. Eggs began to roll in to the kitchen of the boarding department in such quantities that the cook had a hard time using them up. She served fried eggs, scrambled eggs, boiled

Both the boys and the chickens have gone to school

A Negro home near Dorchester Academy

eggs and poached eggs. By the end of the school year the hens had taken care of the following expenses of Percy Stone:

Board and room	$108.00
Tuition	13.00
Entrance fees	6.00
Books	6.00
Total	$133.00

In addition they had piled up a credit of $40 against his second year. They had provided him with spending money and taken care of the farm boy who plowed in some grain for them. In nine months they did a business of $180.

So successful did his first year prove that this fall Percy came back to school with his brother Herbert and 94 hens. From the opening of school until December 15 the hens produced 109 and a third dozen eggs. Both boys think they see how they are going to get through school.

Dorchester Academy is the sort of a place where any boy or girl who wants to work will be helped to find a way to go to school.

Franklinton Calls [*Continued from page 164*]

Home Missions, Atlanta, Ga.; and J. A. Henderson, former president of Franklin Christian College, now living at Townsville, North Carolina.

Nine ministers remained for the entire month. In a Recognition of Progress Service at the close of this period thirty-seven course cards were awarded.

Problems! Problems! Problems! By no means were they all solved. But it was agreed: (1) that the Bible can function in modern religious experience only as it is re-instated in the life of the living community and that the LIVING WORD must re-enter the lives of living men and women, face to face with issues of personal and social living in our present day and world. (2) And if we would build a Christian Social Order, *We Must Build World Christians.*

Listen! There is the Franklinton bell! The last sound of the bell too! But another institute is in the making with pledges of loyalty to support it in attendance and finance in 1939, especially by ministers who favored the adoption of standards for licensure and ordination in the Negro conferences of North Carolina and Virginia which would bring to such institutes these men desiring to meet these requirements for ministerial service.

Personnel of the Boards

Eleanor Wilson

MISS ELEANOR WILSON of the Micronesia Boarding and Training School in Kusaie (see article on page 175) sends the snapshot of Rose Kaumai, a Gilbert Island girl who studied under the Misses Baldwin in the Caroline Islands, then, being brought to America, studied in California, and went back to Micronesia to teach in 1932.

Last May a young Japanese woman, Miss Yamada, came to help with the teaching. She has four of the six Japanese classes, has charge of the Sunday evening service every other Sunday, and two afternoons a week supervises the girls while they work. A graduate of the training school run in Tokyo by the Evangelical Church of North America, she worked for three years in their church, then heard of the need in Kusaie and offered her services, going there on a very meager stipend.

Miss Wilson, except for whose presence and services, girls could not be received into this training school in Kusaie, heads the girls' dormitory, has the English classes, two Japanese classes, and a Japanese Bible class. She describes a Parent's Day when the children, trained by Rose, had memorized all their songs and did beautifully in a musical program out on the lawn under the cocoanut trees. "The audience faced the sea and it was a perfect evening. No audience at a symphony concert ever appreciated the music more, or were more quiet, than our guests. . . . Everybody is very good to me," she writes. "The King has made me a lovely 18-foot canoe which is light enough for two girls to handle, so I shall hope to get around to the different settlements on this island before another year passes . . . my silence regarding world conditions does not indicate a lack of interest. We are comparatively unaffected, except that prices are higher."

Miss Wilson

Rose Kaumai

Readers of the HERALD will remember that in its December, 1935, number, Miss Wilson's portrait appeared and the statement that she had asked to be relieved of her official duties as Acting Associate Secretary of the American Board during a prolonged furlough from Japan where she had been principal of the Women's Evangelistic School in Kobe—in order to return to missionary work, but in a different field—although Micronesia is now part of the Japan Mission. She sailed in 1936 with the McCalls, also of Japan.

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Doshisha Loses Yuasa

WE are informed by Acting President Kamiya of Doshisha University, Kyoto, Japan, that "Dr. Hachiro Yuasa resigned from the presidency on December 31, 1937," and that "the trustees had to accept his resignation most reluctantly."

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Lyman VanLaw Cady

PROFESSOR CADY of the North China Mission, who has been here on furlough, has been awarded a fellowship for a year's graduate study at Union Theological Seminary, New York, and began work there in January. In China he was on the staff of the Cheeloo School of Theology in Tsinan, now closed on account of the war situation. Mr. Cady is an alumnus of Oberlin Seminary and Grinnell College and taught three years in Anatolia College, Merzifon, Turkey, in between college and seminary.

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The Kennedys

REV. and MRS. PHINEAS KENNEDY of Kortcha, Albania, would be glad to speak in churches or before societies of the work to which they hope to return before very long. They have stereopticon pictures which they would like to show if desired. Their address is 718 Kensington Avenue, Plainfield, New Jersey.

Oberlin Graduates

IN the above picture, Josephine Hamilton, '35 (center) and John Hamlin (left front), two of the four Oberlin representatives teaching in the Oberlin School in Taiku, Shansi Province, China, are pointing out the route of their escape from China to Mrs. Lydia Lord Davis (behind Hamlin), Executive Secretary of the Oberlin-Shansi Memorial Association, formerly missionary in China, then Associate Secretary of the American Board; to Dr. W. F. Bohn (between Hamlin and Hamilton), Chairman of the Board of Trustees of the Association, Assistant to the President of Oberlin College, and Chairman of the Missions Council; and to Mr. Hiram B. Thurston (extreme right), Treasurer of the Association.

Oberlin students and faculty raised $600 in December to send to Raymond Moyer, another representative of Oberlin in Shansi.

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Martha Stacy

MISS MARTHA R. STACY, formerly of the Japan Mission, is going out to join the staff of a girls' school in Tokyo which is under the auspices of the Universalists. Miss Stacy was born in Haverhill, Massachusetts; graduated from Gordon Bible College in Boston in 1910 and from the Lowell State Normal School two years later; taught seven years; spent a year at Defiance College. She was a missionary of the Christian Church in Japan from 1919-1930 and of the American Board 1931-32.

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Catherine Perry

MISS CATHERINE CROSWELL PERRY, member of the Japan Mission 1929-1934, teaching in Kobe College, has joined the staff of the Seaman's Friend Society in Boston. When she came back from Japan she studied at Hartford Theological Seminary, then became Religious Education Director of the Calvinistic Congregational Church in Fitchburg, Massachusetts. Born in Hyde Park, Massachusetts, she was graduated from the Emerson College of Oratory in Boston; taught from 1921 to 1929, except for one year in social work.

Lucius Porter

REV. LUCIUS PORTER, professor in Yenching University, China, came to America with Mrs. Porter February 6 to deliver a course of lectures at Claremont Colleges, Claremont, California, planning to start back to China August 14. The Porters will probably attend the Commencement exercises of their Alma Mater, Beloit College—they were classmates—in June. Mr. Porter acquired his Doctor of Divinity degree at Beloit, too, and has also collected degrees from Yale, from Columbia University—an M.A.—and from New York University — an L.H.D. — studied at Union Seminary, New York, for a year, and for a year in Germany on a fellowship. He was born in Tientsin, for his father was Henry Dwight Porter, M.D., one of the pioneers of the North China Mission, son of Jeremiah Porter, home missionary and first Protestant minister in what later became Chicago. An aunt was a noted missionary of the Woman's Board of Missions of the Interior: Mary H. Porter. Mrs. Porter, as Miss Lillian Dudley, was a Wisconsin girl. They have served in China for thirty years.

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Margaret Walbridge

MISS MARGARET ESTHER WALBRIDGE, of the South Africa Mission, has become Home Demonstrator in Illinois, with Quincy as her base. As a graduate of the State Agricultural College of Kansas—her home state—she is specially fitted for such work.

For sixteen years she has been on the staff of Inanda Seminary; in 1923 was Acting Principal; the next year and thereafter, Principal. A very able executive, she has strengthened the school in many ways and it is hoped that the way may open for her return to the Seminary.

Mr. Tomblen

Rev. Charles M. Tomblen

MR. TOMBLEN was one of the three hundred ministers whose applications for membership made possible the inauguration of the Annuity Fund in 1914. His certificate of membership in the Original Plan matured November 7, 1918, when he was seventy years of age. He will celebrate his ninetieth birthday on June 26th of this year and up to December 31, 1937, had drawn $8,775 in annuity payments on his certificate. Mr. Tomblen was ordained in 1877 and served our Congregational churches for forty-six years. "I have always been glad I became connected with the Annuity Fund," he writes. "It was the best financial investment that I ever made. For regularity and reliability, promptness and generosity, I commend it to my ministerial brethren, who, in their age and time of need, are likely to want a helping hand."

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Eleanor Burnett Goes to Utah

THE growing inter-relation of home and foreign missions is shown by the appointment of Miss Eleanor L. Burnett, formerly of the Japan Mission of the American Board, to do social work with our Japanese churches in Salt Lake and Ogden, Utah, under the Board of Home Missions.

Miss Burnett was born in River Falls, Wisconsin, and graduated from the University of Wisconsin in 1905. She became a teacher and was head of the English Department in a Milwaukee high school when she applied for appointment for foreign mission service. In May of 1920 she was commissioned to Japan by the Woman's Board of Missions of the Interior, where she served as a teacher of the English language and literature in Kobe College. In 1928 she returned to this country for health reasons. Since then she has spent some time on the staff of the Northwestern University Settlement in Chicago. Last year she held the position of Assistant Professor of English and Dramatics in Tougaloo College in Mississippi.

Both of our Japanese churches in Utah are union enterprises which we share with the Presbyterians. Each has an attractive building. As they are less than forty miles apart it has been decided to try the experiment of having one pastor serve them both supplemented by a woman to direct social activities. Miss Burnett has been appointed to this position. Thus has her experience in Japan led her to a new avenue of service in this country.

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Clifford Manshardt

REV. CLIFFORD G. MANSHARDT, head of the Nagpada Neighborhood House in Bombay and missionary of the American Board, has been appointed by the Government of Bombay as chairman of a strong committee to advise Government on the subject of adult education in the Presidency.

"That Government should choose an American and a missionary for this important job is a considerable tribute to our work and to Government's estimate of it. On the strength of this appointment I have just received an invitation," he writes, "to preside over the sessions of the All-India Adult Education Conference in Delhi."

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Gift to Dr. Robinson

THE Winnetka Church, Illinois, which supports Dr. and Mrs. Hugh Robinson of Tunghsien, North China, sent in March a *special* gift of $318 for Dr. Robinson's use in relief work, meeting the expense of sending him the information by cable. Rev. Samuel Harkness is the pastor of the church.

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George Shepherd

REV. GEORGE W. SHEPHERD, who has been in this country on leave of absence since October, left Boston March 10 on his way to China. During his stay in this country and a visit to England, he has consulted with a large number of mission boards and similar organizations concerning the bearing of the present situation on mission work and has been of great help. He is to resume his service as Honorary Advisor to the New Life Movement on arrival in China. Mrs. Shepherd, who was advised to leave Central China because of the impending advance up the Yangtze Valley, reached Auburndale on February 21, and will remain in America until the situation clears up.

On May 22 a broadcast, 11:15 to 12:00 midnight, will extend greetings to missionaries over Station KDKA and short wave W8XKA. Longer notice, page 150.

Camera News

By Dorothy P. Cushing

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BEFORE . . .

Above we see the way they look when they come to Rev. Edward H. Smith of Ingtai, China. Homeless, friendless, alone in the world. Down from mountain villages, 20 miles away, they find sanctuary and education and a chance to grow up in a Christian atmosphere. There are 120 of such destitute boys today under the care of "Father" Smith. He says it costs $20 a year to keep and educate them. The schools at Ingtai have 400 pupils enrolled this year.

. . . AND AFTER

This is the way they look when they leave at graduation. No, these are not the same six because the little fellows above just came last fall. But these represent the change that takes place and the type of youths Edward Smith and the school turns out. "We have a strong principal—one of our own orphan boys who went through Yenching University and was ordained by Lew," writes Mr. Smith.

SO MANY TEARS

So much of the news from China brings heartaches in these dark days that this picture, long intended for use in Camera News, is inserted because of its whimsical touch. It is called "Look Out for the Tiger!" The children of the Union Kindergarten Training School in Foochow went to a real zoo. When they got back they did what children do everywhere—they made up a zoo of their own. Here it is. Possibly the only one not enjoying the situation is Clarence the Cat—but Small Son is chortling with glee.

ARUPPUKOTTAI—LOVELY NAME AND LOVELY LADIES

This is Thavamoni, "Gem of Penance," a teacher from Tirumangalam Boarding School and Capron Hall Training School now teaching little girls at Aruppukottai. This young Indian woman, about 20 years old, is seen again in the group of 12 pictured below. A study of her face gives the answer to "Why Christian Schools for Girls in India?"

THAVAMONI IN ACTION

Here is Thavamoni teaching a Sunday School class. These classes are voluntary, says Rev. Raymond A. Dudley of Aruppukottai, who sent these pictures. Between 60 and 65 per cent of the children in the schools come to Sunday School happily and receive intensive Christian instruction. Black shining braids, brown little backs, a couple of coy looks at the photographer—but most of the class maintained its dignity during the business of posing for Mr. Dudley.

OFF TO WORK

A dozen Christian teachers, with dinner pails, leave Aruppukottai Mission compound for work in the Hindu Girls' Schools. These schools have 561 children studying. There are 17 Christian teachers, 14 women and three men. The American Board appropriates about a dollar a year per pupil and Government gives an ordinary grant with about 25 per cent additional for "efficiency" grant. The Bible is taught intensively. "They will sing Christian songs as long as you will listen!" adds Mr. Dudley.

The Canadian Mission Boards were the hosts this year, at Toronto, of the Foreign Missions Conference. Here they are entertaining their American friends at dinner. Archbishop Derwent T. Owen, Primate of all Canada, is the toastmaster. He sits in the middle of the long table, just beyond the two waiters. At his right is Lt. Gov. Mathews of the Province of Ontario and next to him, under "Old Glory," is Miss Mabel E. Emerson of the American Board, the Chairman of the Conference—still a very rare distinction for a woman.

Book Chat

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, edited by Leslie B. Moss and Mabel H. Brown (published by the **Foreign Missions Conference,** 156 Fifth Avenue, New York; paper $1.00, cloth $1.35).

This report of the Forty-fifth Annual Session of the Conference is of special interest. We most heartily commend it to the readers of the HERALD.

The meeting in Toronto, January 4-6, was notable for four reasons: because it was held in Canada; because it gave remarkable evidence of deep international friendship between Canada and the United States; because in the face of crises on many fronts there was not the slightest trace of the spirit of defeatism—quite the contrary, there was the feeling that the Christian Church is moving forward with more enthusiasm and purpose than it has shown for many decades and with a greater consciousness of its mission as a church of Christ; and because of three or four notable addresses which it gives in full, with a good deal more of vital significance and importance.

There was Professor Henry P. Van Dusen's address on New Emphases in the Philosophy of Missions; Professor John Coleman Bennett's on The North American Church in the Life of Today; the address on Foreign Missions and World Peace by Secretary Luman J. Shafer of the Board of Missions of the Reformed Church; that on The Newer Concept of a North American Missionary Program as a Part of the World Project, by Miss Sarah S. Lyon of the Y.W.C.A.; and Dr. Samuel McCrea Calvert's address on The Changing Economic and Social Order.

The Report carries a symposium on New Emphases in Missions. This includes interpretations of the world Christian mission, the minister's relation to this, a new Foreign Missions emphasis for adults, the interpretation to youth of a world Christian community, and various discussions pertaining to the situation in China and Japan, bearing particularly on the problems faced by Christians in China and by Christians in Japan.

The growth of the Church in the Far East, and the mission plans and policies in the light of the Far Eastern conflict, our responsibility in the present situation in the Far East—these studies, together with addresses on Edinburgh and Oxford, go to make up a very choice, inspiring and helpful Report for general use by ministers and other leaders within our local churches.

There is a good Foreword by Miss Mabel E. Emerson, who served as Chairman of the Toronto Conference.

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PACIFIC ADVENTURE, by Willard Price (A John Day Book, **Reynal and Hitchcock,** $3.00).

Dr. Theodore Richards of Honolulu wrote in a letter of this volume, now in its second printing: "There is a fascinating book called *Pacific Adventure* by Willard Price. It is a fair presentation of the mandated Islands' problem. It is a vivid picture of island life, with carefully collected facts presented in an interesting style and a dry bit of humor. However, the thing that captivated me most is the chapter called "Buccaneers from Boston." It begins with a tragic story of whalers and the decimation of the "Kanakas," as he calls them. Right then there comes into the picture Jessie Hoppin, who, by the way, taught just where I am sitting now in the old Kawaiahao School. It is as fine a tribute to a missionary as I ever read, done in a playful, off-hand way, which adds to its value. I once tried to get Miss Hoppin to give me the facts of her life so that it could be made into a story of missionary romance. She replied that it was not of enough importance. And Willard Price has just made a sketch. I am sure you will be glad to read it."

Miss Hoppin is even now living in Micronesia, "retired" from active service under the American Board, after forty-three years of it.

It is good to have a straight look through unbiassed eyes at the situation past and present in the South Seas, after floods of sentimental trash about the idyllic lives of their people. Take the health problem: grass skirts are picturesque but they are very damp and heavy. "Thin cotton dresses would mean more for the health of Yap women than all our medicines," said a doctor to the author. So the ridiculed "Mother Hubbards" introduced by New England missionaries were a step in the right direction!

Why not no clothing at all? "The bare skin is exposed to skin diseases. Bronchial troubles are partly due to the lack of clothing," continues the physician. On top of dark, damp houses and unsanitary customs the Spanish brought tuberculosis; the American whalers brought venereal disease; English traders brought dysentery. But "white maladies would not have swept through like a typhoon if native conditions had not been prime for disaster," says the author.

"Kusaie was discovered by Americans in 1806 . . . whaling captains of New England . . . made its

beautiful harbor a rendezvous. The whalers indulged in wild orgies ashore . . . and left a legacy of foreign diseases. . . . When the American buccaneers of the whaling fleet had done their worst and only a pitiful remnant was left of the Kusaie people, there came other Americans, also buccaneers after a fashion, and also from Boston, to repair the damage done by their countrymen."

He gives an account of the work of the Baldwin sisters and Miss Hoppin, then figures out the results of the missionary work of the last half century:

". . . where disease and violent death reduced the population from two thousand to two hundred, Kusaie is now an unbelievable isle of twelve hundred healthy and happy angels." He asked questions of the king, who is sixty years old. "There has not been a native murder in my lifetime. . . . Jail? But there is no jail! . . . There is no drinking on Kusaie." The author goes on: "Marriage is a sacred institution on Kusaie. There is no house of ill-fame. There is practically no disease. . . . Poverty is not allowed. . . . The transfiguration of Kusaie is not solely a feminine achievement; there have been men missionaries too."

The chapters on the Japanese mandate and Asia's new great wall are of particular interest at this time. The illustrations from photographs are many and very fine.

• • •

CHINA THROUGH A COLLEGE WINDOW. By William G. Sewell. (**Friendship Press.** $1.00.)

A campus is always a fascinating place, but in China it becomes an arena for the display of national characteristics in both their lovely and unlovely forms. William G. Sewell has both taught chemistry and observed human nature. In this altogether delightful volume he portrays realistically two of the Chinese habits of mind. One is the horror of meddling in another's affairs which leads a student to go home rather than to oppose a movement which has been launched by his more aggressive fellows. The second is the concern for one another's feelings which necessitates the following of circuitous paths towards any goal. As he penetrates into the life of this imaginary Christian college the reader is led to both understand China and to admire and like many of her ways.

J. R. S.

• • •

GENERAL CHIANG KAI-SHEK by General and Madame Chiang Kai-shek. (**Doubleday, Doran.** $2.00.)

This book came out in 1937 and it has been of much value to us personally.

It is an account of the fortnight spent by the Generalissimo as a prisoner in Sian when the fate of China hung in the balance. It reveals in part at least the reason why the captors of Chiang Kai-shek became such ardent supporters of his in the struggle against Japan. For they learned through reading his diary the greatness of his personality, his loyalty to the revolutionary cause, a determination to bear the responsibility of saving the country far exceeding anything they had imagined. And realizing his qualities of leadership they released him as their leader in the saving of China from their common enemy.

"But," as President Stuart of Yenching University says in his Foreword, "the real significance of these documents lies in the evidence they furnish of a genuine transformation in Chinese political life. The mutual affection of husband and wife is sublimated into absorbing concern over the people's welfare. Family ties are strengthened by this common bond. Captors, visitors and the grimly taciturn captive argue together from this standpoint in language made realistic because they are all facing easily possible death, and the leading figure had already passed beyond its fear. In his own consciousness he had made the supreme sacrifice rather than be unfaithful to his country's trust. Such loyalty and heroism have been by no means lacking in Chinese history, but never before perhaps with the common people of the country so poignantly in mind nor—chiefly for their sakes—with so consistent a determination to avoid the horrors of civil strife. And the people have worthily responded."

E. F. B.

• • •

ADVENTURE ETERNAL: AN ANTHOLOGY, by Kathryn and Dwight Bradley. (**Stackpole Sons,** $3.00.)

This is an original and valuable collection of material on death and immortality. The sources are varied in every way, including both poetry and prose, representing not only the literature of most of the world's religions both ancient and modern, but also a great deal that has been said upon these subjects in literature that is not specifically religious.

One of the distinct values of the book lies in the fact that it does deal in such broad fashion with the human response to the fact of death. Oftentimes religious treatments of the subject become stereotyped, whereas the actual incidence of death upon the human spirit produces an infinite variety of feelings and responses.

Incidentally, it is a very notable thing in this day, when we are so absorbed in this present world, to have liberal, socially-minded leaders such as the Bradleys do such a monumental piece of work on the matter of death. After all, death is always with us.

There is no particular virtue in merely ignoring death until it happens to us and then trying to im-

provise a proper reaction to it. All profound reflection upon life must include a constructive treatment of death, whether it be in terms of belief in immortality or the acceptance of death as final.

Both religious and non-religious people will find this book a fascinating one, and it promises to become a standard source of reference.

HUGH VERNON WHITE

Notes

First Congregational Church, Princeton, Minn.

Interracial Program, Minnesota

Rev. L. M. Tesh, pastor of the Congregational Church in Princeton, Minnesota, was chief sponsor of an interracial program that was held February 20, the Methodist church coöperating, in his church auditorium, which overflowed into the classrooms. Every church in the village was represented, and many country churches, including Catholic. Five language groups were on the program. One was a group of Indian boys and girls from their school in Kathio; they were in costume, gave an Indian dance, and sang two hymns in Indian. Another group, the Woman's Auxiliary Sextet, sang a number of Negro spirituals. There were Swedish folk songs and Norwegian; a Greek father and his son spoke briefly; the American Legion had the presentation and retirement of the Colors; and the high school orchestra played. The young people who ushered were dressed in foreign costumes.

Rev. T. F. Rutledge Beale made the chief address and stated that this was one of the finest meetings of that nature that he had ever attended and that he hoped it would be made an annual event in that village and that similar meetings would be held in many other communities.

In Galangue

The Willis F. Pierce Memorial Hospital is completed, with grading and landscaping adding beauty. To the left of the main building are the nurses' home, cottage for convalescent pay patients, pump house and water tower; the brick huts for ambulatory infectious cases in the rear; to the right and slightly forward, the Henry Robert McMillan Memorial Chapel. This is one of the most significant medical projects in West Africa.

Daniel Hand Educational Fund for Colored People

Income Received from Investments

Eight months previously reported	$51,857.72
Month of February, 1938	3,141.59
Total for nine months ended February 28, 1938	$54,999.31

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In Memoriam

Neil McQuarrie

The "home-going" of Rev. Neil McQuarrie has recalled one of the most colorful and unique enterprises ever attempted by the Congregational Home Missionary Society.

Thirty years ago Florida was pioneer territory. There were few paved roads, and most of the east coast towns as well as the settlements of the interior—centering about construction camps and shipping points for fishers and farmers—could be most easily reached by motor boat. Religious privileges were few, and Frank Jenkins, then Missionary Superintendent of the Southeast, conceived "The Florida Gospel Navy," and Neil McQuarrie was chosen as its "Captain."

Neil McQuarrie

He was admirably fitted in every way for this task. As his father was a ruling elder in the Free Church of Scotland, he had received a thorough religious foundation. When twenty-one (he was born April 27, 1860) he came to Lowell, Massachusetts, where a very definite religious experience decided him to enter the ministry, which he did some years later. He served as salesman in the R. H. White store in Boston, learning there to meet men and women easily and to read faces and characters. Meanwhile he attended classes in the Y.M.C.A. and finally entered Lay College and Chicago Theological Seminary, graduating in 1894.

His first full pastorate was at Chassell, Michigan, where in winter he made his pastoral calls with a dog-sled. He held pastorates in North Dakota, Illinois, Missouri, and Oklahoma, and was finally called to the Key West, Florida, Church.

He was called upon to superintend the construction and work of the "Florida Gospel Navy," consisting of

"Evangel No. 1"

two boats, "Evangel Number 1, and Number 2." The initial voyage was begun on a beautiful Saturday morning, January 23, 1909, and for nine years this "Navy" plied the waterways of Florida, from the Keys to St. Augustine, a distance of 600 miles, thence through the inland rivers and canals to the Everglades district, and the Lake Okechobee Region, where a thousand fishermen had their camps. These trips lasted from three months to a year.

"Evangel No. 1" was a 35-foot boat, with a front cabin, engine room, kitchen and lavatory, and a canvas top covering the entire upper deck, the living-quarters for the party, which sometimes consisted of Neil McQuarrie's family, his able assistants, and sometimes of missionary helpers, or denominational guests. The boat was equipped with a large tent for meetings on shore, a baby organ, Bibles and hymnbooks, and a quantity of religious literature which was always heartily welcomed by the people in the isolated communities.

If possible, Mr. McQuarrie chose a singer as one of his assistants, for the gift of song was not one of his accomplishments; there were two songs he could lead independently: "There's a Land that is Fairer than Day" and "Come Thou Fount of Every Blessing." A later favorite, which characterized his closing years, was "Keep Sweet."

"Evangel No. 2" was a small boat equipped with an engine and used as a run-about. Mr. McQuarrie spent one very comfortable night in this little boat, when, unable to return to the big boat in the dark, he tied up to the shore. He was awakened in the early morning by heavy breathing close by, and looking over the side saw a huge alligator enjoying a morning nap within arm's reach!

Sometimes the "Navy" missionaries were called upon to battle sudden storms and sometimes found themselves driven on the sandbars by wind and tide. Often they spent sleepless nights, fearing their boat would be driven out on the high seas. They were often cold and wet and hungry, and once when Mr. McQuarrie was attempting to cast anchor in the teeth of a sudden storm, the fluke part caught in his trousers pocket, carrying him into the water. At another time, on his way to conduct morning services at the West Palm Beach dock, he took a Sunday morning header into six feet of water. He acknowledged that his Sunday suit was a "mess," but that "it might have been worse."

During these nine years many churches were organized, most of which have since passed into the hands of other denominations, no less a memorial to his devoted service, however, than these remaining in the Congregational fellowship: North Miami, Miami First, Lake Worth, and Jupiter. Like Paul, he visited his churches again and again, "strengthening them in the faith."

At one time he was met by a delegation, which importuned him to secure a new minister, since the worldliness of the present one had a demoralizing influence in the community. Investigation brought out the horrid fact that the worldly minister was guilty of buying coca cola and orange pop at the country store! The erring minister, when the case was set before him, readily agreed to forego these "flesh-pots."

The first church that Dr. McQuarrie organized was at Eden, a construction camp. He had been warned not to attempt a landing, but to a Scotchman a warning is a challenge, and he landed, made friends, held a meeting, and left next day with an invitation to return, which he did till the camp became a town that needed a church.

Neil McQuarrie's friendliness knew no rebuffs. In one of the towns was a man who had sought refuge from staggering losses and defeats that had left him rebellious and embittered. As he was working under an engine one day he heard a cheery voice calling, "Hello, you, down there." When he crawled out he found a smiling stranger with outstretched hand.

"When I found out who he was," said the workman after he had learned that the stranger was to preach that night, "I couldn't stay away. He was so friendly." The man found the peace he needed and became one of the most loyal supporters of the church founded by the friendly stranger.

And how was the "Navy" financed? In part by the Home Missionary Society, but largely through the efforts of the Chaplain. When asked where he secured the money he beamingly replied: "Anywhere I could get it; from friends and—everybody."

One of the outgrowths of this work was the "Florida Gospel Navy Bible Conference" held annually for fifteen years in Stuart, Florida; hundreds of people attended for religious education and inspiration. These Conferences were financed by freewill offerings, and here perhaps Neil McQuarrie's faith was put to the greatest test.

On the last afternoon of one of these Conferences Mr. McQuarrie called a few people together and told them that the Conference faced a deficit of over a hundred dollars. "Nothing but prayer will raise that amount. Will *you* pray? Have you faith that it will come?" he asked the group one by one. One by one they promised, some

eagerly, some hesitantly, and the last said, "I will pray that *your* faith may not fail." McQuarrie said "It will come," and dismissed the group with illumined face. At the evening service that Sunday the entire amount needed was placed in the baskets, and *one cent over!*

As the Great War put an end to the work of the "Gospel Navy," the Great Depression ended the activities of the Bible Conference, but the worth of both endures.

The last years of Neil McQuarrie's Home Missionary Service he was Assistant Superintendent in the Southeast. In 1931, in the midst of his work, he suffered a paralytic stroke. After his partial recovery he returned to Stuart, Florida, where he had purchased a home many years before. Here he lived quietly for seven years, like a tree still standing, though shattered by a lightning stroke.

It had been his dream to spend his last years in Stuart, with a boat in which he could again traverse the water ways he knew and loved so well. Ill health made this impossible, but he did live beside his beloved river till in the early morning of January 24, he set out on his last voyage to "The Land that is Fairer than Day."

MARION BALLOU FISK.

Frank Tobey

After more than 43 years as pastor of Danby (N. Y.) Congregational Church, Rev. B. Frank Tobey was called on Sunday, January 30th, to another field of labor. For though his body rests, his spirit is still at work. The years of his total ministry were fifty-three and of his life ninety-three.

Born in Gardiner, Maine, May 2, 1844, "Father" Tobey showed an early interest in pharmacy, apprenticing himself at 19 to a druggist. Three years later he was a master pharmacist with his own store in Arlington, Mass., where he remained for 10 years, moving later to West Somerville and Cambridge.

Two years after his marriage in 1871 to Sarah V. Albee of Hallowell, Me., the young pharmacist became a member of the West Somerville Congregational Church. After Mrs. Tobey's death in 1881 he began to study for the ministry. He was licensed to preach in 1885 and on Sept. 28, 1888, was ordained in the North Avenue Church of Cambridge. His first pastorate was in the Congregational Church of Harpersfield, N. Y. He also served the Dutch Reformed churches of South Gilboa and Grand Gorge before moving to Danby in the fall of 1894.

His pastorate at Danby was distinguished by its length—over forty-three years. It was distinguished by its thoroughness. Several schoolhouses in the neighborhood and Coon Grove—toward Ithaca—were the scenes of preaching services conducted by the aging minister. When, 10 years ago, under the leadership of Professor Ralph A. Felton, the nine Methodist and Congregational churches in the townships of Danby and Caroline united to form a larger parish they became known as "the B. F. Tobey parish," a fitting tribute to the old man's leadership. His salary, always meager, he would not suffer to be increased by Conference grant, but his work was marked by a special tribute when in 1919 the New York State Conference Directors at their September meeting voted this veteran of the Cross a gift of $500.

His second wife, Alice M. Tobey, whom he had met at South Gilboa, preceded him in death by two weeks.

LOREN W. BURCH

Dr. Kozaki

One of Japan's greatest Christians, Rev. Hiromichi Kozaki, died on February 26 in Tokyo at the ripe old age of eighty-two.

At the time of his death, Dr. Kozaki was Pastor Emeritus of the Reinanzaka (Kumiai) Church which he had built up into one of Tokyo's leading churches. He was also serving, in a very real way, as one of the few surviving Elder Statesmen of the Christian Movement in Japan.

From the time he entered Doshisha's first class as a member of the famous Kumamoto Band, through his period as President of that institution and as one of the builders of the Kumiai Fellowship, down to the time of his death, Dr. Kozaki was a man of independent thought and action, a patriot of ardent purpose, and a Christian of burning zeal.

He has well expressed himself and his times in his book, *Reminiscences of Seventy Years*, but doubtless he will best go down in history through the churches he has built, the policies he

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Rev. Francis Price

Word has but recently been received of the date on which Rev. Francis M. Price died at his home in Berkeley, California.

Mr. Price was born in Milroy, Indiana, in 1851, and was graduated from Oberlin College in 1882 and from Oberlin Theological Seminary in 1883. He and Mrs. Price (Sarah Jane Freeborn) then went to Shansi, North China, where they served four years (1883–1884, 1887–1890) as missionaries of the American Board. (Mr. Price's brother Charles was one of the martyrs in the Boxer Rebellion.) In 1894 they were transferred to Micronesia, and joined the workers in Ruk, Caroline Islands.

"He served there as general missionary for five years," writes Rev. Herbert E. B. Case, who was their associate in Micronesia for some years, "until his furlough in 1899. During this furlough period he raised special funds to start the work in Guam, then American territory, planning to establish a training school there where supplies could be secured easily. This plan was never realized because of the difficulty of transportation between Guam and the other islands. However, with true pioneer spirit, Mr. Price started the work for the Chamoro people, ministering to their spiritual needs and trying to inspire them with the desire for a purer type of religious life than that of their Spanish Roman Catholic background. He also established friendly relations with the Americans in the naval and cable stations, and maintained English preaching services throughout his stay. One of his greatest contributions to the Island people was his translation of the Gospels and Psalms into the Chamoro language. He was a good linguist and a practical missionary—one with considerable power of leadership."

In 1910 their early love for China again drew them, and they returned under the auspices of an independent mission. After a year they removed to Paotingfu, North China, where they rendered valuable assistance in the evangelistic work of the American Board station. Mrs. Price died in 1916, and about two years later, Mr. Price was married to Mrs. Jennie Reeves, mother of Mrs. Sherwood Moran of the American Board station at Osaka, Japan. She enthusiastically aided him in his work until their retirement in 1926 to the family home in Berkeley, where she survives him.

During his first years in Paotingfu Mr. Price did much touring and was an inspiration to the branch churches of the vast country field connected with that station. He also taught in workers' training classes. As advancing age made touring more difficult, his efforts were confined largely to city evangelism and the supervision of Bible colporteurs. A community center on the principal East Street of Paotingfu was opened and carried on for several years by Mr. and Mrs. Price.

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Mr. Price knew and loved his Bible well. One of his customs was to begin his letters with a verse of Scripture. When enjoying a beautiful view he loved to repeat at length portions of the Psalms and other Bible passages in praise of the Creator. He lived a deeply spiritual life and was honored and beloved by his associates.

ISABELLE PHELPS

Correction Concerning Mrs. Hitchcock

In the obituary in the March HERALD Mrs. Rufus Hitchcock is spoken of as having lived with her son Harold in West Philadelphia and later with her son Alfred in the same town. It was West *Hartford*, not West Philadelphia, which was her home. The writer of the paragraph knew this, but made a slip of the pen, which was not later detected. She died in the West Hartford home, and the burial was in Simsbury, her earliest home.

"A woman of rare character and forceful personality," is the tribute of her pastor, Rev. Sherrod Soule; "an apt teacher and devoted of heart to the welfare and achievement of her pupils, whose career she followed with unfailing interest. Her whole life and long service were transfigured by a consecrated Christian spirit."

Mrs. Hitchcock taught in Straight College as long as her husband was there. When he was Field Superintendent she gave missionary talks in Northern churches. After his death she returned to Straight College where she taught from 1895 to 1904. The last year of her service under the American Missionary Association was spent as Principal of the Association school at Orange Park, Florida.

The Chronicle

FURLOUGHS AUTHORIZED

Rev. and Mrs. Ralph L. Abraham of the South Africa Mission, beginning in November, 1938.

Miss Margaret Hinman, Mrs. Elvesta T. Leslie, Miss Ethel W. Putney and Miss Caroline Silliman of the Near East Mission, beginning in the summer of 1938.

SAILED FOR THE FIELD

Miss Martha Stacy, from Seattle, February 18, returning to Japan to teach in the Universalist school in Tokyo.

Dr. I. Mary Roberts, from New York, February 26, returning to the Madura Mission.

ARRIVAL ON THE FIELD

Miss Mary A. Beals, in Inanda, Natal, in January, joining the South Africa Mission.

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BIRTH

To Dr. and Mrs. Walter H. Judd of Fenchow, North China, a daughter, at Montclair, New Jersey, February 14.

DEATHS

Rev. Francis M. Price, missionary of the American Board in North China and Micronesia 1883–1926 (not continuously), at Berkeley, California, September 5, 1937.

Rev. Neil McQuarrie, veteran home missionary and former assistant superintendent of Florida, in Stuart, Florida, January 24.

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